PROVERBES OR adagies with newe addicions gathered out of the Chiliades of Erasmus by Richard Tauerner.

Hereunto be also added Mimi Publiani.

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The prologe of the authour

FOrasmoche as I thynke it wol be no les pleasauute then profitable vnto you (good readers) to heare some of the most nette & handsome prouerbes which the incomparable lerned man Erasmus Roterodam hath in his boke of Chiliades gathered to gether out of the moste approued authors: although it be a mater of great importaunce to handle them in their kynde, and a prouince farre surmountyng the sklender capacitie of my wytte: yet for your sakes and for the loue I beare to the furtheraūce & adournent of my natiue countrey, I wyll not stycke after myne accustomed maner, whiche is rudiori ac crassiori minerua, to make here a brefe collection of some of them. If ye shall lyke my studie and industrie taken in thys behalfe, I wolbe glad: If not, yet my honeste harte is not to be blamed. Fare ye well.

NEmo bene imperat, nisi q̃ paruerit imperio.

No man can be a good ruler, onles he hath bene fyrste ruled

Certes, nothyng is truer, thã this prouerbe, both bycause no prince, no ruler, no mayster can well do hys office: oneles he fyrste were a subiecte and vnder the correction eyther of hys parẽtes, tutours, gouernours, or teachers. And also bycause that a mã must fyrst rule hys owne lustes, and be hym selfe obediẽt to ryght reason, ere he can well gouerne other.

Qui quæ uult dicit, quæ non uult audiet. Terẽ.

He that speaketh what he woll, shall heare what he woll not. Let men beware howe they rayle.

Sero ſapiunt phryges.

The Troyans are wyſe to late. When the ſege of Troye had endured for the ſpace of ten yeares, then at laſte the Troyans whych nowe had ſuffred innumerable miſchiefes, began to take coũſaile whether it were beſt to ſend home agayne fayre Helene the occaſion of al their miſerye. But whẽ their countrey was now with contynuall warres waſted and deſtroied it was to late to be wiſe. Euen ſo it is of many at thys daye. They be wyſe, but to late.

Piſcator ictus ſapiet.

The fyſher ſtryken woll be wiſe. A certayne fiſherman, when he had drawen vp his nette, and began now to take in his handes ỹ fiſhes which he had caught, chaũ-

ced

ced to take vp also a Scorpion, which forthwith strake him. Well qᵗ he, nowe that I am stryken I woll beware.

Factum stultus cognoscit.

A thynge doon, the fole knoweth. But a wise man forseeth and considereth thynges afore they come to passe.

Malo accepto ȝ stultus sapit.

The fole, whē he hath takē hurte, wareth wise. The wise man seeth the daunger & mischiefe of thynges afore hand.

Fœlix quem faciunt aliena pericula cautum.

He is happy, whom other mens perilles maketh ware.

Bos lassus fortius figit pedem.

An olde beaten ore fastenethe hys

kote the stronger. Hierome vsed thys prouerbe wrytyng to S. Austyne to feare hym that he a yonge man shulde not prouoke S. Hierom at that tyme olde, Forasmuch as though sage and auncient persons be not sone sturred to reuenge themselues, sythe they be nowe as it were weery for age, yet yf ther be no remedy but they must nedes meddle, they woll gyue much tougher and more ernest strokes.

Malū bene cōditū ne moueris.

Moue not an euyll that is well laied. An incōmoditie wel couched is not to be sturred.

Stultus stulta loquitur.

A foole speaketh foolysh thynges

Oculis magis habenda fides, q̄ auribus.

Credite is rather to be gyuen to the

the eyes then to the eares, that is, the thynges that be sene are more certayne, than that be harde.

Multæ regum aures, atque oculi.

Kynges haue many eares & many eyes, as who shulde saye, no thynge can be spoken, nothynge doon so secretly agaynst kynges and Rulers, but by one meanes or other at length it wol come to their knowlege. They haue eares to lysten an hundreth myles from thē, they haue eyes that espye out more thynges, then men wolde thynke. Wherfore it is wysdome for subiectes, not onlye to kepe theyr princes lawes & ordinaūces in the face of the worlde, but also preuely: namely syth Paule wold haue rulers obeyed euen for conscience sake. Rom.13.

Longæ regum manus.

Kynges haue longe hãdes. They can bzynge in men, they can pluck in thinges, though they be a great weye of.

Malo nodo malus quærendus cuneus.

To a crabbed knot muste be sought a crabbed wedge. A ströge disease requyzeth a stronge medicine. A shzewed wyfe a shzewed husbãde to tame her. A boysteous hozse, a boysteous snaffell.

Malum consilium consultori pessimum.

Euyll counsayle is wozst to the counsaylour. Counsayle is a certayn holy thinge. And as it ought gladly to be taken, whan occasion requyzeth: so it ought aduysedly; purely

purely, and wythout fraude to be gyuen when one nedeth it. Otherwyse wythout doubt Godes hãde woll appere to take punyshmente of hym that wyth falshod & gyle hathe foyled a thynge bothe holy and diuine. To thys agreeth Ecclesiasticus. Who so euer (sayeth he) gyueth a leude counsayle: it shall turne vpon hym selfe, and he shall not knowe from whens it cõmeth. Here I thynke it not amysse to make report of a certayne pleasaunt fable wrytten in Greke, not much dyssentynge from thys purpose, whych is thys. Cap. 27.

The Lion for weakenes of age beynge sycke and keppynge hym selfe in hys denne, all the other beastes accordynge to theyr duetye and allegeaunce come to loke howe theyr kynge dothe. A pleasaũt fable of the Lion.

Only the fore absenteth her selfe. Wherfore the wolfe now espyeng a good occasion, accuseth ỹ Fore of treason vnto the Liõs maiesty, as one that dyspyseth the kynge and gouernour of all beastes and whych of frowardnes and traytorous harte woll not wyth other beastes vysite hys maiestye, as theyr allegiaunce requyred.

Whyle the wolfe was thus accusynge the Fore, the Fore preuelye cũmeth in and heareth the ende of the wolfes complaynte. Nowe whan the Lion loked vp & espyed ỹ Fore, forthwith he gnasheth wt hys teeth agaynst her. But she, after she hadde obteyned a space to pourge her selfe, thus begynneth to make her defence. I beseech you syr kynge, qᵗ she, what one beaste of all that be here assembled to vi-

site

ſite your maieſtye, is ſo carefull, & buſye to do you good, and to helpe you, as I am, whyche haue runne aboute euer ſythens ye ſykened, to ſeke counſayle for your maladye, & nowe at laſt I haue ſerched out a ſoueraygne medicyne of the phi ſiciens. The Lion hearynge thys, ſtreyght charged her to tell the me dicine. Truly, q ỹ Fore, yf ye woll flee the wolfe and wrap your ſelfe in hys ſkynne, ye ſhall fynde (ſaye they) eaſe of your payne. The Li- on lyght of credite, forthwith rãne vpon the wolfe and ſlewe hym, who thus kylled, the crafty Fore laughed that the ſklaunderous & euyll counſayle of the wolfe lygh ted vpon hys owne pate. Let all counſaylours beare thys exemple wel in mynde, Yf they be nothing moued wyth fables: Let them at

leſt

leſt be admonyſhed wyth the hiſto
ry of Aman in the boke of Heſter,
whych is in the Byble.

Suum cuiq; pulchrum.

Euery man thynketh hys owne
thynge fayze. Mans mynde is ſo
infected with the blynde loue of it
ſelfe: that thou ſhalte fynde no mã
ſo ſobze, ſo ware, ſo lokynge about
hym: but in eſtemynge hys owne
thynges dooteth.

Patriæ fumus, igni alieno lucu-
lencior.

The ſmoke of a mans owne
countrey, is much clearer than the
fyer in a ſtraunge countrey. The
countrey wherin we be bozne, plea
ſeth naturally euerye man beſte,
and he longeth continuallye to ſe
it, yea be hys owne countre neuer
ſo vnkynde vnto hym, lette hys
owne

owne countreymen banysche hym, exclude hym, thurst him out neuer so spytefully, yet he can not so harden hys herte, but he must nedes loue it, desyre to heare of it, be glad to be at one with it agayne. Which thyng therexemples of most renoumed personnes haue wel declared.

Frons occipitio prior.

The forehed is afore the hynder parte of the heed. As who shulde saye, the thynge a man seeth done afore hys face & in hys owne presence is for most part better done, than ỹ is done behynde his backe.

A certayne man (as Aristole telleth) was asked what thynge best fedeth a horse, he answereth ỹ maysters eye, Hytherto pertayneth also the storye that Gelly telleth. A certayne man well fedde

The maysters eye.

Aulus Gellius.

had

had a very leane horſe. Now whã he was aſked what was the cauſe that his horſe was ſo leane: He anſwered ỹ thys ought not to ſeme any maruayle at all, yf he were in better lykynge than hys horſe, for aſmuch as he hym ſelfe fedde him ſelfe, but hys ſeruaunte fedde hys horſe. Theſe thynges tende all to thys ende, that euery man ſhulde as muche as maye be, execute hys buſynes, hys callynge, hys office by hym ſelfe and not by bycares or deputies, as nowe we ſe done, well nere of all degrees of men. There be Kynges, there be Cardinalles, there be Biſhops, Prelates and ſondry other officers and magiſtrates in Chriſtendome, whych do all by bycares and deputies, but them ſelues lyue in moſt ydelnes and in all kyndes of pleaſure

lyke

lyke popes. Wold god these wold take exemple of our most vigilāt prince and soueraygne lord kinge Hēry the eyght, who not only setteth vigilant deputies and ministers vnder hym, but also loketh hym selfe ryght busely vpon hys charge cōmitted vnto him of god

Aequalis æqualem delectat.

Lyke delyteth the lyke. Lykenes of maners, egaltie of age, similitude in all thynges wonderfullye knytteth persons togyther & gendreth frendshyp. We se yonge persons kepe compānye wyth yonge persons, aged wyth the aged, we se lerned men resorte to lerned, vnthryftes do gather togyther wyth vnthryftes, and good fellowes wyth suche as be good fellowes, and so forth.

Simile

Simile gaudet simili.

The lyke delyteth in the lyke. Similitude (as Aristotle sayth) is mother of loue. Wherfore where a ful lykenes in al poyntes is betwene persons, there no doubt is moste behement and ardent loue.

Similitudo mater amoris.

Semper similem ducit Deus ad similem.

God alwaye draweth the lyke to the lyke.

Semper graculus assidet graculo

Alwaye the Jay sytteth wyth the Jay. These prouerbes be of one sence and meanynge.

Figulus figulo inuidet, faber fabro.

The potter enuyeth the potter, & smythe & smythe. Assuredly where men exercise one science, there comonly the lykenes of the science doth

doth rather gender hart hȳnyng then it dothe loue or beneuolence.

Cretensis Cretensem

One false merchaunte deceyueth an other. The men of Crete were in olde tyme moche reproued for theyr falshode and deceite.

Cretiza cum Cretensi.

Practyse craft wyth ỹ craftie. Of the vanitie and dissimulation of ỹ Cretians thapostle Paule also speketh. Thys prouerbe byddeth vs otherwhiles to dissemble wyth dissemblers, nauelye where sin-gilnes woll take no place. Tit.i.

Principium dimidium totius.

The begynnynge is halfe ỹ hole. There be many greate dilaters. Long they be ere they can be per-suaded to set vpon an honest acte, so many peryls they cast. To mo-

rowe to morowe they saye we wol begyn, but thys to morow is euer commynge but neuer present. Wherfore who so wyth good courage ventureth vpon his maters, hath alreadye halfe done.

Satius est initijs mederi, q̃ fini

Venienti occurrite morbo.

Better it is to remedy the begynnynges then the endes. Stoppe a disease (sayeth the poete Ouide) whyle it is in the commynge. Medicine is sought for to late, whan by longe continuaũce of tyme the disease catcheth ones strength.

Audaces fortuna iuuat.

Fortune helpeth men of good courage. He that feareth that his maters shall not haue good successe: shall neuer bryng hys maters to passe.

Fratrum inter se iræ sunt acerbissime

bissimæ.

The discorde of brethren betwene themselues is moost bytter. Thys to be true we haue many exẽples out of hystories, of Caym & Abel, of Rhomulus and Remus, of Jacob and Esau & of infinite other.

Taurum tollet, qui uitulum sustulerit.

He that hath borne a calfe, shal also beare a bull, he that accustometh hym selfe to lytle thynges, by lytle & lytle shalbe hable to go away wyth greater thynges. One named Milo was wont euery day to beare a certayne waye on hys shoulders a calfe, At length the calfe grew to a great oxe, his day ly exercyse made hym styl able to beare ỹ oxe, whẽ the oxe was now Milo.

of an excedynge great quantitie: ye se what maystries vse worketh.

Viuorum oportet meminisse.

We ought to remẽber the lyuyng There be many that louc to talke of deade men, yea and wyth deade men as much as in them lyeth. And yf they go aboute to extende theyr lyberalitie & to do any good dedes, they hadde leuer lashe oute theyr wycked Mammon on the deade, than on the quycke. So lytel regard they haue to the lyuely ymages of God, whom god neuer theles so tẽdereth, that what so euer we bestowe vpon them, he coũteth bestowed euen vpõ hymselfe.

Mature fias senex, si diu uelis esse senex.

Become an olde man betyme yf thou wylt be an olde man longe.

By

By thys we be monyshed, that whyle we be stronge and lusty, we cease from ouer moche labours, & also from suche riottes, daliaũce, & surfettyng, as commonly youth desyreth. For who so contynueth in them, shall fall into age, that is to say, into weakues of nature or euer he be ware. Wherfore yf he entende to lyue longe and to lyue manye wynters an olde man, let hym forsake the fonde ragies of youth by tymes.

Oportet remum ducere qui didicit.

He oughte to holde ỹ ooze ỹ hathe lerned it. That is to saye: Euery man muste practyse that science & facultie, ỹ hath ben afore taughte him. Let not the shomaker medle further then hys shoes. Lette the

ploughm an talke of his plough.

Ex vno omnia ſpecta.

By one conſyder al, that is to ſay, of the prouffe of one thyng, coniecture the reſte. Of a pece of mens procedynges, geſſe the reſidue.

Ex aſpectu naſcitur amor.

Of ſyght is loue gendred. Noma loueth ỹ thynge he knoweth not, of companyenge and reſortynge together ſpryngeth mutuall loue. And namelye the eyes be lures & baytes of loue. Wherfore yf thou woll not loue the thynge ỹ is vnlawfull for the to loue, abſteyne from beholdynge. He that beholdeth a woman (ſayth Chriſt) wyth a luſte vnto her, hathe alredye played an aduowterers parte ẅ her in hys harte. If thyn eye therfore be an impediment & let vnto ỹ, plucke it out. Better it were for

Matb. 5.

the to entre into heauen wythout an eye, then with bothe eyes to be caste into helle fyer. Now we rede that certayne philosophers euen for this cause (and amonges them Democritus) plucked out theyr owne eyes, bycause they were the occasioners and prouokers of all euyll affections and lustes. But albeit Chriſte meant not, that we shuld so deforme our bodies and spoyle our selues of a membre of ỹ same, which otherwayes is very profitable vnto vs, yet we chriſten men be so inhibited by thys commaundemente of chriſte that we ought not to faſten oure eyes where it is not lawfull. For better it were to lacke the operacion of the eyes & neuer to behold thynges delectable to the eye, thē by ỹ same to be in daūger of dānacion.

Democritus

Candidæ muſarum ianuæ.

The dooꝛes of the muſes be wyth-
out enuye, that is to ſaye, learned
perſons ought frely, gentylly and
wythout enuye admytte other vn
to them that deſyꝛe to be taught
oꝛ infoꝛmed of them.

Ad conſilium ne acceſſeris an-
te, q̃ uoceris.

Come not to counſayle afoꝛe thou
be called.

Iucundiſſima nauigatio iuxta
terram, ambulatio iuxta mare.

It is mooſt pleaſaunt rowynge
nere the lande, and walkynge nere
the ſee. M̃ is much delyted wyth
varietie.

Non eſt eiuſdem & multa et
oportuna dicere.

It is not foꝛ one man to ſpeake
both many woꝛdes and apte woꝛ-
des

des. This prouerbe teacheth vs to eschue much talke, for asmuche as for mooste parte, he muste nedes fayle in hys speche that loueth to haue many wordes. To thys agreeth the wyse man in hys prouerbes, where he sayeth, ỹ vnto much speakynge is synne annexed.

Quot homines, tot sententiæ.

So many men, so many wyttes. So many heades, so many iudgementes. Thapostle Paule not forgetfull herof aduertyseth vs, that for the excludynge of contencion we suffer euery man to abunde in hys owne sence, whose counsayle yf oure diuines in Christendome wolde followe, there shulde not be at thys day so great dissensiõ in ỹ church in maters of smal weyght. For there be many thynges which

Rom. 9.

without daunger of the chriſten relygyon maye be vnknowen wel ynough.

Emere malo q̃ rogare.

I had leuer bye, then begge. Herby is ſignifyed that a thynge obteyned with moche ſute & prayer, is i dede derely dought. For aſſuredly to an honeſt harte it is deth to begge, onles it be of his ſpecyall frende, of whom he myght be as bolde, as vpon him ſelfe, in ſo moche that he had rather bye the thynge very deare for his money, then to get it by petition at an other mans hande.

Vbi amici, ibi opes.

Where frendes be, there be goodes. By thys is meant that frendes be better thã money, and that vnto the ſuſtentacion of mannes lyfe

lyke, frendes be moze auaylable wt out money, than money wythoute frendes. And foz thys cause amon ges the Scythians (as Lucian de clareth) he was coũted the rycheſt man, whych had the ſureſt & beſte frendes. But now yf a man woll haue reſpecte to ỹ maners of theſe dayes: we had nede to turne ỹ pzo uerbe and ſaye, where goodes be, there be frendes.

The maner of the Scythians

Durum eſt cõtra ſtimulum calcitrare. Actu. 10.

It is harde kyckynge againſt the gode. It is euyll ſtryuyng againſt the ſtreme, that is to ſaye, It is great folye to ſtruggle agaynſte ſuch thynges as thou canſt not ouercome, oz to pzouoke them, who yf they be ſturred maye do the diſpleaſures, oz to wzaſtle with gods

pzoui-

prouidence, and the incõmoditie whych thou canneſt not auoyd, by thy impacient bearynge not onely not to eſchue it, but alſo to double the ſame.

Eccle. 10. Pecuniæ obediunt omnia.

Unto money be all thynges obedient. Thys prouerbe was neuer better verifyed than at thys daye amonges Chriſten mẽ, whych neuertheles by their profeſſiõ, ought to deſpyſe worldly goodes.

Veritas ſimplex oratio.

Trouthes tale is ſimple, he that meaneth good fayth, goeth not aboute to gloſe hys communicaciõ wyth painted wordes. Plaine and homely mẽ call a fygge, a fygge, & a ſpade a ſpade. Rhetorike and colorynge of ſpech proueth many tymes a mãs mater to be naught

Tunica

Tunica pallio propior est.

My cote is nerer me thā my robe or gowne. By thys is signifyed that one frēde is nerer vnto a mā than an other is.

Omnes sibi melius esse malūt, q̄ alteri. Terence.

Euery man loueth hym selfe better than he loueth another. Whether thys sayinge may stande with Christes doctrine, whych byddeth vs loue our neyghboure as oure selfe: let the doctours and professours of diuinitie discusse. For some there be that put degrees of charitie, and woll that charite shuld begyn fyrst at a mans owne selfe.

Multa cadunt inter calicem supremaq; labra.

Many thynges fall betwene the cuppe

cuppe and the mouth. Thoccasi-
on of this prouerbe was this.
Ther was a certayne person cal-
ANCEVS. led Anceus, which was sonne to
Neptune. This Anceus i sowyng
tyme of vynes, called sore vpon
his seruauntes for to apply theyr
worke, with which importune cal-
lyng on, one of his seruãtes beyng
euen for werines of the labour
moued agaynst his maister: Well
mayster, qᵗ he, as hastelye as ye
nowe call vpon vs, it shall not be
your chaunce euer to tast wine of
this vine. After, when the vine tre
dyd springe vp happely, and the
grapes were nowe rype, the mais-
ter triumphynge and moch reioy-
syng, calleth for the seruaunt and
commaundeth him to presse wyne
into his cuppe. Now when he had
the cuppe ful of wyne in his hãde,
redy

redy to set it to hys mouth, he putteth hys sayde seruaunt in mynde of hys wordes, vpbraydynge hym of hys false prophecienge. The seruaunt thā bryngeth forth thys sentence to hys mayster. Betwene the cuppe and the lyppes maye come many casualties. Whyle the seruaunt was thus speakynge, & euen as the mayster was lyftynge vp ꝑ cuppe to hys mouth, beholde the chaunce, sodeynly cōmeth runnynge in, an other seruaunt & telleth how a great wilde boze is destroyenge the vyneyarde. Whych tydynges as sone as Anceus heareth, forthwyth he setteth downe hys cuppe and runneth vpon the wylde boze, of whome (whyle he was chasyng of hym) he was greuously wounded and so dyed.

Lette thys exemple teache men not

not to truſte on the ſlypperneſſe of foꝛtune. Foꝛ it comonly cõmeth to paſſe, that when men thynke them ſelues moſte ſure, they be ſo neſte deceyued.

Bis pueri ſenes.

Olde folke are twyſe chyldꝛen, oꝛ double chyldꝛen. Ariſtotle in his politykes wꝛiteth, that after two and fyfty yeaꝛes, the ſharpnes of wyt waxeth blounte & dull, wheꝛfoꝛe comonly from that tyme men & women growe euery day moꝛe chyldyſhe and moꝛe, ſo that when they come ones to extreme age as to foure ſcooꝛe oꝛ there aboute, they dyffer in wytte and faſcyons very lytle from chyldꝛen. I ſaye cõmonly, foꝛ al be not ſo, but ſuch as exercyſe not their memoꝛy, and wol not retayne theyꝛ myndes occupyed

The opinion of Ariſtotle.

cuppyed in the practyse and contynual exercyse of honest and comly busynesses.

Ne Hercules quidem contra duos.

Not Hercules agaynst two, that is to saye: Thoughe a man neuer so much excelleth other in strēgth, yet it woll be harde for hym to matche two or mo at ones. And one mā maye lawfully gyue place to a multytude.

Vnus uir nullus uir.

One man no man. One man lefte alone and forsaken of all the rest, can do lyttell good.

Ne sutor ultra crepidam.

Let not the shoemaker go beyond hys shoe. Plinye reherseth thys hi story. Whan the mooste kunnynge and excellent painter Apelles had

Apelles the cōning peynter.

Apelles the cõning paynter.

made anye goodlye and excellent pece of woꝛke, he was wont to set it out towardes the stretes syde, ꝙ men myght loke vpon it & talke theyr fansies of it, & he him selue wold also lye lurkyng in a coꝛner to heare mens iudgemẽtes what faultes were found in his woꝛke, to thintẽt yf ther were any thyng amys, he might amende it. A mõ= ges other ther came to the stall where his woꝛke stode out to be seen a shomaker, which bewynge well the picture, anone espyed a faulte in the shoes that there lac= ked a latchet. Apelles agaynste ꝙ next day amendeth the fault. The next day the shomaker commeth, agayne, and takyng a lytle pꝛyde that he had foũd a fault, in so kũ= nynge a mans woꝛke, begynneth to fynd an other fault in ꝙ legge.

Apelles

Apelles not sufferyng his sawcy-
nes, cryed out vnto hym, Let the
shomaker not passe the shoe. Cer-
tes euery man ought to medle no
further then he can skyll of. Eue-
ry man (sayth Aristotle) is a mete
iudge of that hiselfe is lerned in.
For he sayeth a blynd man ought
not to dispute of colours. And
therfore Quintilian wryteth, that
sciences shulde be happy, yf onlye
artificers might iudge of them.

Nequicq̃ sapit qui sibi non sapit.
He is in vayne wyse ꝑ is not wyse
for hym selfe. This prouerbe how
true it is, I woll not dispute, but
sure I am, that men of our tyme
kepe this saynge so iompe, ꝑ he is
not counted worthy to be called a
man whiche by anye meanes can
not seke his owne auantage.

Dicendo dicere discunt.

By speakynge mẽ lerne to speake, by wrytynge men lerne to wryte, by syngynge to synge, briefly euery science is gotten by lernynge of the same.

Nunq̃ ex malo patre bonus filius.

Of an euyl father commeth neuer a good chylde.

Mali corui malum ouum

Of an euyll rauyn an euyll egge. These two prouerbes be of one meaynge. Of euyll is engendred euyll. The chylde for ỹ mooste part followeth the fathers steppes. An euyll tre (sayeth Christ) can bryng forth no good frute. Our forefaderẽ Adã & Eue were for theyr trãsgression depryued of originall iustice, of the true feare of God, of the

Math 7.

the true and pure loue of God, of the true and perfyte knowlege of God.&c. Wherfore all we that be sprõge of them,cã not but be lyke=wyse spotted & naturally corrup=ted wyth the same vyces.

Qualis uir talis oratio.

As the mã is,so is hys talke. The talke of honest men is honesty,the talke of knaues is knauerye.

Facile cum ualemus,recta con silia ægrotis damus.

Whã we be hayle, we easely gyue good coũsayles to the sycke. This sentence of Terence is not muche vnlyke the wyse answere of Tha=les the sage,who beynge demaun ded what is ỹ mooste harde thynge to do:answered,to know thy selfe. Agayne whan the same Thales was demaũded,what is the easest The an=swere of Thales.

thynge of all: he aunſwered, to gyue good counſayle to other.

Quæ ſupra nos, nihil ad nos. The thynges that be aboue vs, belonge nothynge vnto vs. This was the ſayng of Socrates. But we maye alſo turne it the contrarye way. The thynges that be vnderneth vs, perteyne nothyng vnto vs. For as we ought not curiouſlye to enſerche what thynges be done in heuen: ſo is it no lytell foly narowly to ſeke what is done vnder the earth. And as it becommeth not Jacke Strawe to reaſō of princes maters, ſo agayne it is not ſemyng for perſons of honeſt hauour to be euer buſye in euerye tryflynge mater.

Horace

Optat ephippia bos piger, optat arare caballus.

The

The slowe ore wysheth for ꝑ sadle and the geldynge to eare ꝑ groũd. No man is contented wyth hys lotte, the courtier wolde dwell in ꝑ countrey, the dweller in the countrey wold be a courtier, the bachiler wysheth hym selfe maryed, agayne whan he is maryed he wold be vnmaryed.

Nosce teipsum.

Knowe thy selfe. Plato ascribeth thys diuine sentence vnto Apollo. But whose sayeng so euer it was, certes it is both true and godly, & woꝛthy of chꝛisten men to be continually boꝛne in mynde.

Ne quid nimis.

Nothynge to muche. There is (sayeth Hoꝛace) a measure in thynges and certayne lystes ouer whiche and on thys syde whyche, the

tyght can not ſtande. Meaſure no doute is an hygh treaſure. Some can not do but they ouer do, ether in the redreſſe of the abuſes in the church they wyll runne to farre & quyte and cleane take away al honeſt ceremonies, tradicions, and lawes, or els in the mayntenynge of that is honeſte, they woll wythout choyſe ſtyffely defēde yea and kepe ſtyll in theyr churches al cuſtomes, ceremonies, and traditiōs be they neuer ſo deteſtably abuſed and gone from the fyrſt inſtitucio

Auream · quiſq; mediocritatē. &c

So harde it is to kepe the golden mediocritie whych the ſayd Poete Horace full wyttely deſcribeth.

Sponde, noxa præſto eſt.

Be ſuretie for an other and harme is at hande. What loſſe, what vtter vndoynge, commeth by ſuretyſhyp

shyp who knoweth not? Albeit, I graunt, a mā must beare with hys frēde, and in case of necessitie also wyth the pooze and nedye.

Non omnes qui habent Citharam, sunt Citharcœdi.

All that haue harpes be no harpers. Outwarde sygnes many tymes deceyue men. All that haue the gospel hangynge at theyr gyrdels be no gospellers. Noz agayn all that dispzayse the leude fascios of the Papistes be not forthwyth Heritiques. We ought not to iuge accozdynge to the outwarde appearaunce of thynges.

Simia simia est, etiamsi aurea gestet insignia.

An ape is an ape although she weare badges of golde. Thys pzouerbe aduertyseth vs that the oz-

namẽtes of foꝛtune do not chaũge the nature of man. The occasion of this pꝛoucꝛbe(as telleth Lucią) came herof. A certayne kynge of Egypte kepte vp a nũbꝛe of Apes and caused them to be taught the fourme and waye of daunsynge. Foꝛ like as no beast appꝛocheth ne ꝛer to the fygure of man, then the Ape: so is there none other beaste ẏ eyther better oꝛ moꝛe wyllyngly counterfayteth mans actes, gestures and fashions, than thys beast. Weynge therfoꝛ anone taught the feate of daunsynge: they began to maske, clad in purple robes, wyth visours on theyꝛ faces. Thus of longe tyme thys goꝛgious syghte delyted exceedyngly the kynge and his loꝛdes and ladyes, tyl at last a mery felowe bꝛyngynge pꝛeuily in hys bosome a good soꝛte of nuttes

The mask of Apes.

dyd

dyd caſt them in the flooze amonges the maſkers. Here forthwyth the apes ſo ſoone as they ſawe the nuttes, forgettynge theyr daunſynge began to ſhewe what they were and of daũſers retourned in to apes, & tearynge aſunder theyr viſours and maſkynge apparell ſkambled and went together by ỹ eares for the nuttes not wythoute great laughynge of the lokers on. It is to be feared leſt at thys daye there be in Chriſtendome many apes (that is to ſaye counterfayters whych by a Greke worde we commonlye call hypocrites) decked in purple badges and cogniſaunces, that is to wyte, whyche beare outwarde ſygnes & badges of greate holynes as though they were lambes, but inwardly they be rauenous wolues.

Artem quæuis alit regio.

Art or kunnynge euery countrey nourysheth, ỹ is to say, kunnyge mẽ & such as haue any facultie or science, whether so euer they goo: shall lacke no liuyng. Cunnynge (they say) is no burthẽ. It neither can be taken from the by theues, and into what parte of ỹ worlde so euer thou go, it foloweth ỹ. Suetonius wryteth ỹ it was shewed before vnto the emperour Nero by his astronomers ỹ the tyme shuld come whẽ he shulde be put out of his empire, by reason wherof he gaue him selue moche the more egerly vnto the studie of Musike, in so muche that he became very excellent, and then he was wonte to haue oft in his mouth ỹ said prouerbe. And estemed it the fowlest

Nero.

reproche

repzoche that coulde be layd vnto hym to be called an euyl harper oz player vpō instrumēts. The same thyng also (as in an other place is mencioned) did happen vnto Dionisius kyng of the Syracusans, which after he was thzust out of his kyngdome, came to Cozynthe and there dyd set vp a schole and taught chyldzen letters and musicke. Foz this cause amonges the Greakes is art oz kunnynge called the pozte oz hauen of necessite vnto men moztall, that is to say, ỹ onely refuge in pouerty. Wherfoze so many as be wise, thoughe they haue abundaunce of wozldly goodes foz the tyme, yet let them not despyse honeste artes, neyther yet be recheles in bzyngynge vp theyz chyldzen, and puttyng them to lernynge oz some faculty, wherby

Science the pozte of nede.

namẽtes of foꝛtune do not chaũge the nature of man. The occasion of this pꝛoucꝛbe(as telleth Luciã) came herof. A certayne kynge of Egypte kepte vp a nũbꝛe of Apes and caused them to be taught the fourme and waye of daunsynge. Foꝛ like as no beast appꝛocheth ner to the fygure of man, then the Ape: so is there none other beaste ẏ eyther better oꝛ moꝛe wyllyngly counterfayteth mans actes, gestures and fashions, than thys beast. Beynge therfoꝛ anone taught the feate of daunsynge: they began to maske, clad in purple robes, wyth visours on theyꝛ faces. Thus of longe tyme thys goꝛgious syghte delyted excedyngly the kynge and his loꝛdes and ladyes, tyl at last a mery felowe bꝛyngynge pꝛeuily in hys bosome a good soꝛte of nuttes

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by yf foztune fayle they maye yet get them a lyuynge.

Terence. Omnium rerum uicíſsitudo eſt.

There is an alteracíō of al thyngs This ſentēce of Terēce ſignifieth that in mens thynges nothyng is perpetual, nothynge ſtable, but all paſſe & repaſſe euen lyke to the ebbynge & flowynge of ỹ Ocean ſee.

Iucunda uicíſsitudo rerum.

Chaunge of thynges is pleaſaūt.

Where ſhyft of thynges is not, mās mynde anone ſhal waxe wery & dul. For aſſuredly ſuch is the nature of thynges, ſo great lothſomnes there is of mās appetyte, that nothynge can be ſo ſwete, but ſhal be abhorred, yf it be any lōge whyl vſed. Nothynge is ſo galaūt, ſo excellent, that can longe content the mynde. And therfore the poete Iuuenal wryteth very handſomly.

A seldom vse of pleasures maketh the same the moze pleasaunt. Shift & variete hath so gret foꝛce in euery thing ꝑ by reasō of ꝑ newnes, otherwhiles thynges ꝑ be not al of ꝑ best do please mē very well. *Voluptates cōmendat rarior usus.*

Nosce tempus.

Knowe tyme. Oppoꝛtunitie is of such foꝛce that of honest it maketh vnhoneſt, of dammage auaũtage, of pleasure greuaunce, of a good turne a shꝛewed turne, & contrarye wyse of vnhoneſt honeſt, of auaũtage dammage, and bꝛeſly to conclude it cleane chaungeth ꝑ nature of thynges. Thys oppoꝛtunitie oꝛ occasion (foꝛ so also ye maye cal it) in auenturynge and finishynge a busynes: doubtles beareth ꝑ chiefe stroke, so that not wythout good skyll the paynyms of olde tyme counted it a diuine thynge.

And

And in thys wyse they painted her
They made her a goddesse stan-
dynge wyth fethered feete vpon
a whele and turnynge her selfe a-
boute the circle therof most swyft-
ly, beynge on the forмer parte of
her hed all heary and on the hyn-
der parte balde, so that by the foze
parte she maye easely be caughte,
but by the hynder parte, not so.

Male parta male dilabuntur.

Euyll gotten good go euyll away
It is commonly sene by the hygh
prouidēce of God that goodes vn
laufully gotten vanysh awaye, no
man knoweth how.

Occultæ musices nullus re-
spectus.

Of musyke hyd is no regarde.
Haue a man neuer so excellent ler
nynge oz knowlege in any feate,
yet

yet, yf he be not knowen, he is had in no price. A lyke thyng is rad in Ecclesiastico. Of wysdome hydd, & of treasure caste in a corner, commeth no profite. Cap.20

Vna hirundo non facit ver.
It is not one swalowe that bryngeth in somer. It is not one good qualitie that maketh a mã good. Swalowes be a token of the begynnynge of somer, yet one swalowe is no sure token. So of al other thynges.

Aequalem tibi vxorem quære.
Seke the an egal wyfe, that is to wytte, one that is not aboue thyn estate.

☞ Altera manu fert lapidem, panem ostentat altera. Plaut.
He beareth a stone in ỹ one hãde, and breade in the other. Suche

persons be in Englād not a fewe.

Bis dat, qui cito dat.

He gyueth twyse, ꝙ gyueth quyckely. He that dothe a man a good turne spedely and without delay, dothe hym a double benefite.

Honos alit artes.

Honoure mayteineth kunnynge. Be a man neuer so excellent in anye sciēce or feate, yf he be nothyng promoted or set by, anone he is discouraged, yea and al they that be studentes of the same, be in lyke wyse dyscouraged. On ꝙ contrary parte, let cunnynge persons be had in honest reputation and be worthyly preferred, anone ye shall se bothe thē and other by theyr exemple stryue who may excelle other.

Verecundia inutilis uiro egenti.

shame

Shamefastnes is vnprofitable to a nedy person. This prouerbe admonisheth vs, to cast away bashfulnes where nede constrayneth. For shamefastnes is very vnprofytable vnto many thynges, but in especyall whē the mater requyreth to attempt al wayes possible.

Munerum animus optimus.

The mynde of gyftes is best, that is to saye, In ỹ gyftes or presētes of freendes the price or value of the thyng that is sent is not to be considered, but the mynde rather of the sēder, as ỹ renoumed kyng Xerxes receyued thākefully of an vplandish man an hādful of water. And Christ also preferred the wydowes two fardynges afore al the ryche mens offeryinges.

Kynge Xerxes.

Luce.21.

Multis ictibus deiicitur quercus

Wyth many strokes is an oke ouerthrowē. Nothyng is so stroge but by lyttell and lyttell maye be brought downe. Wherfore ponge men ought not to be discouraged by the greatnesse of an enterpryse, so it be honest, for by contynuaūce, seme it neuer so harde, it may be reclaymed and ouercome.

Dives aut iniquus est, aut iniqui hæres.

A rych man is eyther wycked, or a wycked mans executour or heyre. Thys prouerbe S. Hierome hym selfe vseth. How true it is not only experience teacheth, but our leader and capitayne Christe also in hys doctrine declareth vnto vs whych bycause he wolde fraye vs frō the wycked Mammon, sayeth a camel shall soner passe through a nedles

Math. 19

eye,

eye, than a rych man entre into he-
uen. Meanyng that it is excedyng
harde for such as flowe in worldly
goodes to haue a mynde vntangled wyth the same, & to beare them selues vpright towardes god and man. Yet I woll not gaynsay but a mā may be rych and not put hys confidēce in his ryches, as Dauid Job, Abrahā and many ōther Patriarches were.

Satius est recurrere, q̄ currere male.

Better it is to runne backe agayne, than to runne forth amysse Many be eyther so shamefast, or els so stiffe in theyr owne opinion that they had leuer rūne forth styl in errour and out of the waye, thā to apply them selues to better and more holsome counsayles.

Merx ultronea putet.

Profered ware ſtynketh. Seruice ỹ is wyllyngly offered is for moſt parte to be ſuſpected.

Annoſa uulpes haud capitur laqueo.

An olde fore is not taken in a ſnare. Longe experience and practiſe of wylye and ſubtyle felowes maketh that thoughe in dede they be great ruggelers, diſſemblers, & priuie wozkers of falſhod yet they can not eaſely be taken in a trap.

Terence. Summum ius, ſumma iniuria.

Extreme lawe is extreme wzonge. Thys is to ſaye, then mooſt of all men ſwarue from ryght and equitie: whan they moſt ſuperſticiouſly ſtycke to the letters of lawes not regardyng thintẽt of the makers.

Summũ ius. For thys is called ſummum ius, that is to ſaye, the extremitie oz ri-

goure of the lawe, whā all ỹ stryfe and contention is vpon the wor-des of the lawe wythout any res-specte to the meanynge and pur-pose of the lawe makers. Thys fondnes of some superstitiouse lawyers doth Marke Tully copi- Cicero.
ously and pleasaūtly illude in hys oration for Murena.

Vir fugiens & denuo pugnabit.

A man that fleeth woll also fyght agayn. By thys we be taught that we shulde not be forthwith discou raged for a lyttell myschortune.

Bonæ leges ex malis moribus procreantur.

Good lawes be gendred of euyll maners. Lawes (as testifyeth tha-postle Paule) be not made for the ryghtuous persons, but for horo- 1. Tim. 1.
mongers, aduouterers, theues,

traytours, mansleers and suche other. If al were good we shulde nede no lawes.

Menander

Corrumpunt mores bonos colloquia praua.

Naughtye communications spyl good maners. This prouerbe declareth, that commonly we proue suche as they be with whome we be conuersaunt.

Magistratus virum indicat.

Authoritie declareth a man. The meanyng of this prouerbe is this ẏ in a priuate lyfe, where no rule is borne, a mans disposition and maners be not espyed. But lette him ones be put in office & authoritie, so that in maner he maye do what hym lusteth: anone he sheweth himselfe what he is. Epaminondas properlye turned the prouerbe the contrary waye. For whē the

Epaminõdas

the Thebanes cuć of ſpyt had put hym to a very vyle office in the cy tie, he deſpyſed it not, but wᵗ ſuche diligẽce executed the rowme, that where before, it was coũted an of= fice ſkace honeſt, nowe it was had in hygh reputacion. And to ſuche as meruayled why he wolde take ſo vyle & diſworſhypfull an office vpon hym, he anſwered in thys wyſe. Not only a rowme or office declareth the man, but a mã declareth the office.

Conſcientia mille teſtes.

The conſcience is a thouſande wytneſſes. Nothynge ſo much ac= cuſeth a mã as his owne cõſcience

Feſtina lente.

Make ſlowe haſt, or haſt the ſlow= ly. Thys is as muche to ſaye as temper thy haſt wyth ſlouth. Yf ye

traytours, manſleers and ſuche other. If al were good we ſhulde nede no lawes.

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lyste to knowe moze of thys pzo-
uerbe maste wozthy continnallye
to be bozne in mynde, reade the
Chiliades of Erasmus, who hãd-
leth this mater at large.

Difficilia, quę pulchra.

Solon. Harde oz difficile be those thyn-
ges ỹ be goodly oz honeste. This
sentence of the wyse man Solon
declarethe vnto vs that the waye
of honestie, of vertue, of renowm,
is vneasye, paynful, ieopardouse,
harde. which thyng also teachethe
Matth. 7. vs our Guyde & sauiour Chziste
sayng ỹ narowe is the way which
leadeth to lyfe. Wherfoze let not
the difficultie oz hardnes of the
thyng withdzawe vs from honest
enterpzyses.

Nemini fidas, nisi cum quo pri-
us modium salis absumpseris.

Trust

Truſt noma̅,onles thou haſt fyrſt eaten a buſhel of ſalte wyth hym. Wythout fayle it is harde at thys daye to mete with one whom thou mayſt truſt in all thynges.

Multas amicitias ſilentiū dirimit.

Silence breaketh many frēdſhips

Thys adage monyſheth vs that wyth ofte accompanyenge,and frequent ſpeakinges vnto,frēdſhips be both gotten and meynteyned, & agayne wyth abſence & leauynge of,they be cōmonly broken.

Quod in animo ſobrij eſt,id eſt in lingua ebrij.

The thynge that lyeth in a ſobre mans hart, is in the tongue of the dronkarde. Dronken folke can kepe no counſayle. Wherfore it is wyſedome bothe to kepe thy ſelfe frō that vyce,leſte thou vttereſt in

in

thy dronkenes the thynge, that afterwarde shal repent the, and also not to kepe companye wyth suche nor to disclose thy harte to them ye be subiecte to thys foule vice, leste they happen to tourne the to displeasure.

Occasione duntaxat opus improbitati.

Leudnes lacketh but occasion. Wycked & vngodly persons maye well for a tyme dissemble, but whā any occasion is gyuen them: forth wyth they appere in theyr lykenes & shewe them selues what they be.

Ama tanq̄ osurus, oderis tanq̄ amaturus.

Loue as in tyme to come thou shuldest hate, & hate as thou shuldest in tyme to come loue. There is no man, be he neuer so muche

thyne

thyne enemye, but here after maye chaunce to be thy frēde. It is therfore the propertie of a prudent and wyse man, so to temper hys affection as well in loue as in hatred, as he susteyne no incōmoditie by the same. Now though christianitie requireth of vs a perfect loue of our neyghboure and forbyddeth al suspicion: yet we are not by the same commaunded to cōmunicate oure secrete counsayles and thaffectiōs of our harte, to all men alyke. And agayne though we ought to hate no person no not our moost bytter enemyes, yet the frayltie of mans nature is so great, and thoccasiōs be so many on bothe parties to be gyuen, that a man oughte in thys case to distrust hym self, And as he ought in thynges not procedynge accordynge to hys desyre loke and hope

hope for better, so it is wysedome in prosperitie when all is as thou woldest haue it, to feare & suspecte the worst.

Ignis, mare, mulier, tria mala.

Fyre, See, Woman, thre euyls. What thynge is more daũgerous then fyer? what more perilous thẽ the see? and what more combersous then a shrewed wyfe?

Exercitatio potest omnia.

Exercyse can brynge to passe al thynges. Nothinge (sayeth Seneca) is so harde but mãs mynde can ouercome it, and continuall practisynge brynge it into an acquayntaunce. There be no affections so wylde, so vnruly, but discipline & awe may taine them. What thyng so euer the mynde commaundeth she obteyneth. Some haue accustomed Seneca.

stomed themselues neuer to laugh
Some haue forbydden them sel-
ues wyne, some bodely lust. &c.

Fallacia alia aliam trudit.

One disceyt dryueth out an other.
As we se one nayle dryué out with
an other nayle, so doth many ty-
mes one crafte and gyle expell an
other.

Sera in fundo parsimonia.

It is to late sparinge at the bo-
tome. This sentence of Seneca is Seneca.
worthy to be wrytté vpon ỹ dores
of all stooze houses, of all coũtyng
houses, vpon all kaskettes, al ves-
sels of wyne or such lyke thynges.
It monysheth vs to spare byty-
mes and not to folowe the com-
mon sorte of prodigall yongkers,
whyche whan theyr landes and
goodes be ones fallen into theyr
handes

handes, thinke there is no botome of theyr fathers bagges & cofers nor no boundes of theyr landes.

Amicus magis neceſſarius, q̃ ignis & aqua.

A frende is more neceſſary than ether fyer or water. Aſſuredly how neceſſarie truſtye, and faythful frẽdes be: is thã at laſt knowen, whã a mã hath nede of them. There is no perſon, be he neuer ſo ryche, neuer ſo myghtye, neuer ſo muche in hys princes fauour, yea though he be hym ſelfe a prynce, a kynge, a keſar, but nedeth the ayde of frẽdes. For as wythout fyer and water mans lyfe can not conſyſte, ſo neyther can it ſtande wythout the vſe, familiaritie, and ſeruice of familiars, whome the Latynes euen for thys ſelfe cauſe do call neceſ-

Neceſſarij.

ſarios

sanios, and amitie or frendshyppe they call necessitudinem. Wherfore the prouerbe meanethe that two of the gretteste commodities that can be are gathered of frendshyp, that is to wyt, pleasure and profite. For there is nothyng neyther more delectable or cherefull then is fyer, neyther more profitable then is water.

Quam quisq; norit artem, in hac se exerceat.

Let euerye man exercise hym selfe in the facultie that he knoweth. Let the kobler medle wyth clowtyng his neyghbours shoes, and not be a captaine in felde, or meddel wyth maters concernynge a common wealth. Let them iudge of coutrouersies in the christen religion, ỹ be lerned in the same,

and not euery Jacke plowman.

Iniquum petendum, vt æquũ feras.

Aske that is vnreasonable ỹ thou mayst beare awaye that is reasonable. If thou wylte begge an ooke of thy frende, aske twenty or an hundreth ookes. This craft our merchaũt men and other that sel what so euer ware it be, knowe wel ynough. For yf thou cheapest anye thynge of them, forthwith they woll not be ashamed to aske double or treble the price of it. If they do it (sayth Erasmus) bycause ỹ cheaper shulde be ỹ more willyng to gyue the reasonable & due price, it maye perchaunce be suffred, but yf they do ỹ thing of a mynd to circumuent and deceyue the ignorant and simple persons

Erasmus.

and

and to make thē beleue the thyng is of moch moze value thē in dede it is, surely the craste is deuelysh, intollerable, and farre vnmete soz chzisten persons

Quot seruos habemus, totidem habemus hostes.

Loke how many bōdmē we haue so many enemyes we haue. Euery mā naturally desyreth to be at lybertie, & therfoze he can not but hate in his harte, those ỹ kepe hym in bondage. And this is the cause why also tyzannes that wol of their subgiettes make bondmē be so abhozred, so detested, & cursed of them, that at the laste they conspyze all togyther to expulse thē, as infinite exēples in Chronicles do testifie.

Optimum est aliena insania frui.

It is beste to vse an others mans madnes. We vse, enioye, or take the commoditie of other mennes madnes, when the thynge that other men do rashely or folishly, we applye to oure profytte, pleasure and commoditie.

Ingens telum necessitas.

Necessitie is a sore weapon. This prouerbe is diuerse wayes to be vereryed.

Iucundi, acti labores.

Labours ones done, be swete. Assuredlye this is naturally ingraue in the mynde of euery mortal person, that after paynful labours and peryls the remembraunce of them is to him ryght pleasaunt.

Homo bulla.

Man is but a bubble, or bladder of ỹ water, As who shuld say nothyng

thynge is moze frayle, moze fugi-
tiue, moze slyght thā ỹ lyfe of man

Furem fur cognōscit, & lu-
pum lupus.

The theefe knoweth the theefe, and the wolfe ỹ wolfe, One falfe har-
lot soneft knoweth an other.

Anteq̄ incipias consulto, vbi cō-
sulueris, mature facto opus est.

Afoze thou begyn, it is neceſſarie foz the to take counſaile, & when thou haſt taken counſaile, to do ỹ thyng ſpedyly.

Quod factum est, infectum
fieri non potest.

The thynge that is done can not be vndone. Foz onlye this one thyng (ſayth a certayne Poete) is denyed vnto god himſelf to make that thynges ſhulde be vndone which ones were done. How great

folye than is it for a mortall creature to call agayne (as they saye) yesterdaye.

Iustitia in se uirtutem complectitur omnem.

Justice compriseth in it al vertue. He that is a perfecte righteous or iuste man, wythout question lacketh no vertue.

Mendacem memorem esse oportet.

A lyer ought not to be forgetfull. It is very harde for hym ỹ lyeth, alwayes to agre in one tale, onles he hath a ryght good memorie, for asmuche as the remembraunce of thynges feined, is farre more hard than the memorie of true thynges By reason whereof for the moost parte the deuysours and forgers of lyes are by thys meanes taken, whyle

while forgettyng what they spake afore, they speake thynges contrary and repugnaunte to theyr former tale.

Non omnia possumus omnes.

All men can not do all thynges. Thys is the sayenge of the poete Uergill.

Multæ manus onus leuius reddunt.

Many handes make a lyghte burthen.

Sine Cerere & baccho friget venus. reuerence.

Wythout meate and drynke the lust of the body is colde. The beste way to tame carnal lust, is to kepe abstinence of meates and drynkes. Ceres amonges the Paynyms was taken for the Goddesse

of corne, Bacchus for the god of wyne, and Uenus for the goddesse of loue.

Egroto dum anima est, spes est.

The sycke person whyle he hath lyfe, hath hope: So swete a thyng is lyfe, that he that is brought neuer so lowe, yet hopeth to lyue.

Plautus. Hostimentum est opera pro pecunia.

Seruice is a recompence for money. He that for my seruice or trauell gyueth me money, is acquyted, I owe hym nothynge. Hys money is no better, then my seruice.

Nec omnia, nec passim, nec ab omnibus.

Nether all thynges, nor in all places, nor of al men. Thys prouerbe teacheth vs, that in takynge of rewardes, we shewe oure selues not only

only shamefast, but also ware and circumspecte. For there be some thynges, whych is not semyng for a man to take. There is also a place and tyme, that it were much better for one to refuse the gyfte that is offered than to take it. And agayn there be some, of whom it is no honestye, to receyue any gyfte.

Tempus omnia reuelat.

Tyme discloseth all thynges. Nothynge is couered, but shalbe reueled, nothynge is hyd, that shal not be knowen, sayeth Christ.

Quo semel est imbuta recens, seruabit odorem, Testa diu. Horace.

A vessell woll kepe longe the sauour wherewyth it is fyrste seasoned. For thys cause Quintilian counsayleth vs forthwyth euen frō our youth to lerne ỹ best thynges,

ſyth nothyng ſticketh moze faſtly, than that, that is receyued and taken of pure youth not yet infected wyth peruerſe and croked maners oz opinions.

Nemo mortalium omnibus horis ſapit.

No man in the wozlde is wyſe at all houres. It is only belongynge to God & pzoperly due vnto hym, neuer to cominyt folly. There is (I ſaye) noman, but otherwhyles doteth, but is deceyued, but playeth the foole, thoughe he ſeme neuer ſo wyſe. Whan I ſaye man I excepte not the woman.

Sui cuiq; mores fingunt fortunã.

A mans owne maners do ſhape hym hys foztune. Wen commonly when any aduerſitie chaunce, accuſe foztune, oz when they ſe other men

men to prosperе well in theyr mat-
ters, they saye it is theyr fortune.
So they laye all together vpō for-
tune, thynkynge there is suche a
thynge called fortune that ruleth
all. But surely they are hyghly de-
ceyued. It is theyr owne maners,
theyr owne qualities, tetches, con-
dicions, and procedynges ẏ shape
them thys fortune, that is to saye,
that cause them eyther to be sette
forwarde or backwarde, eyther to
prosper or not to prospere.

Dies adimit ægritudinem.

Tyme taketh away greuaūce.

There is no displeasure so
great, no hatred so impotent, no so
rowe so immoderate, but tyme as-
swageth it.

Ne puero gladium.

Commytte not a swearde to a
chylde

chylde. Who so euer putteth a chylde, or a foolysshe and ignorãt person (whych in dede differeth no thynge from a chyld) in authoritie and office, commytteth a swerde to a chylde. All be it I studye in these prouerbes to be shorte, yet it becõmeth not me an Englysh man and the kynges seruaunt to passe ouer wyth sylẽce the thynge, that Erasmus beynge a straunger vnto vs vouchsaued here to recorde of the moost prudent and excellẽt prince kinge Henry the. vij. father to our moost dread soueraygne lorde that now is. Thys excellent kynge (sayeth Erasmus) beynge a prynce of a very sharpe iudgement, and also one that had a wonderfull grace in gyuynge of wyttye and quycke answeres, whan on a tyme he had herde a certayne doctoure of diui-

The sayeng of the moost excellent prince kyng Henry the seuenth.

nitie

nitie preache which was one of the
secte of those ỹ were called mendi-
cant fryers, & the fryer had spente
hys hole sermon in ragynge oute
wyth open mouthe lyke a madde
man agaynste the lyfe of princes
(for there be some ỹ by thys waye
seke to get them a name) and was
asked how he liked the fryers prea
chynge: Truely, q the kynge, me
thought that a naked swoorde was
cõmytted to the hãdes of a madde
man.

Vulpes non iterum capitur la-
queo.

Therfore is not eftsones taken in
a snare. He that wyse is, woll not
the seconde tyme stomble at the sa
me stone.

Mendici pera non impletur.

A beggers scryppe is neuer fylled

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Thry

They that haue a beggers herte, the more thou gyueste them, the more woll they craue.

Simiarum pulcherrima deformis est.

The fayreste of Apes is fowle. That ỹ of the owne kynd is vnhoneste, can not be made honeste. To be a bawde, to be a harlot, is vnhoneste of the selfe nature, wherefore in what so euer person it be or after what sorte, it can not be made honeste. Semblably it is to be iudged of all other thynges.

Exiguum malũ ingens bonum. A lytle cuyl, a great good. Of a lytel incõmoditie and labour otherwhyles is gathered moste greate and hyghe commoditie. To this agreeth the excellent sentence of Musoniꝰ ỹ Aulus Gellius remẽbreth

Aulus Gel. lib. 16.

wyth in his .vi. boke whyche is this: If thou do any honest thyng wyth labour, the labour goeth away, the honestie remayneth. But yf thou do any dishonest thyng wt pleasure, the pleasure goeth away the dishonestie remayneth.

Mores amici noueris, non oderis.

Know the fascions of thy frende, but hate them not. In ỹ maners of frendes some vices oughte to be dissimuled and wynked at.

Ignauis semper feriæ sunt.

wyth sluggers or vnhardy persons, it is alwayes holydaye. They that flee labour, wysh for holydayes wherin they may loyter & gyue them selues to good chere and pleasures. For amonges the olde Panymes (as full eloquentlye declareth Erasmus) certayne holy-

The institucion of holydayes

holydayes were therfore gyuen to the vplandish folke and craftesmē that in ỹ same they mought wyth honest dispoꝛte and playe refreshe them of theyꝛ werynes & trauayle. And to thintent the pastyme shuld be the moꝛe moderate, they mengled therwyth religion, that is to wyte, seruice of goddes. But at thys daye (sayeth Erasmus) the cō mone soꝛte of chꝛistians do fowlye abuse holydayes (whych in tymes past were instituted and ordeyned foꝛ a godly vse) spendynge them vpon banketynges, vpō reuellynges, stues, dyes, cardes, frayes, bykerynges and vpon all naughtynes, neyther is there at any tyme moꝛe leudnes and myschiefe done thē on holy dayes, when mē ought mooste of all to abstеyne from leudnes. Neyther do we euer folowe

Abuse of holydayes

moꝛe

moze ỹ Panyms, thẽ when cheif-
lye we ſhuld playe the chriſtians.
And where as it is euident and
playne, that the thyng which was
inuented foz the mayntenaunce
of relygion oz deuocyon, is nowe
growen to the vtter deſtruction &
ſubuerſion of relygion: yet (ſayth
thys excellent clerke) I can not
know foz what conſyderatiõ and
purpoſe the byſſhoppes of Rome
do dayly multiply the holydayes,
and do continually increaſe them
into an infinite nombze, where as
it had ben moch moze conuenient
in this behalfe to folow wyſe phi-
ſiciens, whiche accozdynge to the
qualitie of ỹ deſeaſes, do chaũge
their medicines & remedies, ha-
uyng this onely as a marke afoze
their eyes, ỹ they pzeſcribe ſuche
thynges vnto theyz pacientes,

as be profytable to the restorynge and preseruacion of helth. Wherfore, syth now it is apparant, that the thynge ones well institute, hauynge regarde to those tymes, is now by the chaunge of mens maners become a decaye of deuocion I praye you, what mater were it, to chaunge the cõstitucion, moued of the same consyderation that the elders dyd fyrst constitute it. That I say of holydayes, the same is to be iudged of many other thynges, not (sayth he) ỹ I condemne ỹ christen mens holydayes, but that I wold not haue them thus increase into such innumerable a nombre, and that I wold wysh rather, that those fewe holydayes whyche the authoritie of the auncient fathers haue ordined, mought be cõuerted to that vse, wherunto they were fyrst

fyrst inuented. For wyth true chri-
ste̅ folke euery day (to say ỹ trouth)
is the Sabboth daye and is feast-
full. But agayne, to euyll disposed
persons and vnthryftes, the verye
feastfull and holy dayes, be lesse
feastfull, then be ỹ worckyng dayes
Hytherto haue I translated ỹ wor
des of that renowmed clerke Eras
mus. But now in Englande thank-
ed be god through the hygh bene
fyte of oure incomparable prince
Henry the. viij. dyuerse superflu-
ouse holydayes be already abro-
gate. Neyther do we tary the bys-
shop of Roiyes redresse in maters
of religion, which as it semeth for-
ceth nomore of Christes church (o-
uer whych neuertheles he preten-
deth to haue ỹ charge) thē the hyre
lynge passeth vpon the flocke of
shepe, as Christ hymselfe declareth Iob. 10.

Vino vendibili ſuſpenſa hedera nihil opus.

Wyne that is ſaleable and good nedeth no buſhe or garland of ye vye to be hanged before. Lyke as men woll ſeke oute good wyne, though there be no ſygne at all to directe and appoynte them where it is to be ſolde: ſo all good thynges nede no commendation of any outward badge or token. Good merchaundyſe and alſo pure and ſubſtãciall thynges of what kynd ſo euer they be, do prayſe them ſelues.

Timidi nunq̃ ſtatuerũt trophęũ.

Cowardes yet neuer wanne a fylde, or neuer had ỹ victorie. In olde tyme they that had gotten ỹ victorie in batel were wonte to erecte and ſet vp ſome great ſtone, pyller

pyller or other thyng for a sygne of victorie, which marke they called Tropheum. Nowe such as be cowardes and which cast manye perylles and doubtes, shall neuer come to this glorie, forasmoch as such excedyng renowme and glorie, can not happen without great perylles and daungers. And as it is to be thought of the euentes and chaunces in warres, so it is of al other valyaunte and hardye enterpryses.

Ne quære mollia, ne tibi contingant duria.

Seke not softe thynges, lest hard thynges happen vnto the. It is commonlye sene, that they which vnmeasurably seke pleasures, do fall, ere they be ware, into bytter and harde greuaunces.

Pluris eſt oculatus teſtis vnus, q̃ auriti decem.

One eye wytneſſe, is of moze value, then tenne eare wytneſſes, ꝑ is to ſaye, Farre moze credite is to be gyuen to ſuche as reapoꝛte the thynge they ſawe wyth theyꝛ eyes, thã to ſuch as ſpeake but by heare ſaye.

Multitudo imparatorum Cariam perdidit.

The multitude of rulers deſtroyed the coũtrey of Caria. This coũtrey was ſumtyme a very flozyſhynge realme and by the diſcoꝛde & diſſention of the citizens amonges thẽ ſelues, whyle euery mã ſtroue to be a loꝛd, it was bꝛought at laſt to a thyng of naughte. Wheꝛefoꝛe this pꝛouerbe aduertiſeth vs that nothynge is moze noyſome noꝛ moze

more pestiferous to a cõmõ weale, then the ouermoche libertye of a multitude, where no man chieflye is obeyed, but euery man doth as him lusteth. This vnlefull libertie or licence of the multitude is called an Anarchie, A mischief surely in maner worse thẽ any Tyrãnye. Anarchie.

Cœno puram aquam turbans nunq̃ inuenies potum.

If thou trouble the pure water wyth the myer thou shalte neuer fynd drynke. This prouerbe is wont to be sayde, when the thynges which of themselues be verye good, a man marreth wt the medley of thynges that be naughte. As yf a man wolde deprawe the moste excellẽt facultie of Diuinitie wyth hereticall opinions, or wyth fylthynes of wordes, or fynallye wyth any prophane and straunge

doctrines.

Sustine & abstine.

Susteyne and absteyne. Thys sentence is worthye to be wrytten vpon all dores, postes, walles, yea and in euery corner where so euer a man casteth his eye. The author of it is Epictetus a noble Philosopher, by whych two words, he hath comprysed all that perteyne to the felicitie of mās lyfe, and that that other philosophers coulde skarse declare in so many great volumes hath he declared by these two wordes, susteyne and absteyne. By the fyrst worde we be taught, strongly to beare aduersitie, & by the secōde to absteyne from all vnlefull pleasures and pastymes.

Epictetus.

Horace

Naturam expellas furca, tamē vsq; recurret.

Thurst

Thurſt out nature wyth a croche, yet woll ſhe ſtyll runne backe agayne. It is an harde thinge doutles, to ſtryue againſt nature. A croked bough of a tree, be it neuer ſo much dzyuen an other waye wyth a fozke, oz crotch, yet yf thou ones take awaye the fozke, anone it returneth to ỹ owne nature & courſe agayne. So in lyke wyſe, yf man contrary to hys nature and bzyngynge vp take vpon hym an other perſon ether foz feare, oz foz ſhame, oz foz ſome other cauſe, let an occaſion be offered, and anone he returneth to his owne maners & nature

Siſperat fore clam rurſum ad ingenium redit.

Yf he hope that he ſhall not be eſpyed (ſayeth Terence) agayne he commeth to hys owne diſpoſicion and inclinacion: as he that feareth to commytte offences not foz any loue he hath to vertue, but foz feare

of the ſtaffe or ſworde, take me away the ſtaffe or ſworde, and forth wyth ye ſhal ſe hym returne to his olde kynde. For aſſuredlye theyr kinde and natural inclinacion (ſayeth Pindarus) can nether the craftye foxe, neyther the wylde Lyon chaunge. For taue thou neuer ſo much the lyon, he wol ſtyll returne to hys natiue fyernes, neyther wol the foxe by any meanes forget her naturall wylynes, be ſhe neuer ſo muche mekened and made tame.

Pindarus.

Ouium nullus vſus, ſi paſtor abſit.

There is no goodnes of ſhepe, yf the ſhepherde be awaye. Seruauntes do nothynge wel, where ỳ mayſter is abſente. Scholers do no good, when the teacher is gone. That commonaltie is nothynge worth,

worth, ỹ is not gouerned by thau-
thoritie of a prince. In sũma, wher
is an anarchie and no monarchie,
I meane, where one hedde & ru-
ler is not, but euery mã as a lorde
doth what hym lusteth, there is no
thynge well done.

Parit puella, etiam si male
adsit viro.

A yonge woman or wenche bryn-
geth lyghtlye forth chyldren, al-
though she be not halfe well kno-
wen of man. The cause hereof is,
that youth is moche more redy to
conceyue then age. Semblably, a
fyne wytte ỹ is redye to take anye
thynge is taught anone, thoughe
he hath but an euyll maister. And
so of all other thynges.

Non decet principem solidam
dormire noctem.

It

It is not semynge for a capitayne or ruler to slepe all the hole nyght. Thys prouerbe monysheth that vigilancie and busye reuolupynge of mynde doth moost of all become capitaynes, princes, magistrates, & rulers, whyche susteyne so greate a burthen of busynesses vpon theyr shoulders.

Fœlix, qui nihil debet.

Happye is he, that oweth nothynge. Thys prouerbe he shall fynde true and true agayne, which ones hath tasted what it is to be indebted. He that hath not tasted, let hym rede Plutarch, and howe wretched a thynge it is to owe, he shal easely espie. For what is more miserable, then so ofte to be ashamed, so ofte to flee thy creditours syght, to hyde thy self, to lye, to dissemble

Plutarche de vitandis Vsuris.

ſemble, nowe lamẽtably to ſubmyt thy ſelfe, now to fall to entreatye, now openlye to be called vpon in courtes, to be ſhunned, to be gaſed vpon, to be marked wyth the fynger as thou paſſeſt by, and ſhortly to cõclude, not to be thyn own mã, nor vnder thyne owne power. For all theſe and wyth theſe many other incõmodities doth debt bring wyth it.

In magnis & uoluiſſe ſat eſt.

In great maters it euen ſufficeth that a mã hath wylled. Wylle otherwhyles namelye in thynges that paſſe a mãs power, deſerueth great prayſe and commendacion, although hys enterpryſe take not effecte.

Viri infortunati procul amici.

The frendes of an infortunate perſon

perſon be farre of. When foꝛtune ones begynneth to fayle the, anone thy frendes are gone.

Venter auribus caret.

The belꝯ hath no eares. When the belyes mater is in hande, honeſte reaſons be not admitted, ne herde.

Præſentem fortunam boni conſule.

Take in good woꝛth thy pꝛeſent foꝛtune.

Plautus. Qui e nuce nucleum eſſe vult, frangit nucem.

He that woll eate the carnell out of ẏ nutte, bꝛeaketh the nutte. He that loke foꝛ pꝛofyte, maye not flee labours.

Obſequium àmicos, veritas odium parit.

Flatery & folowing of mẽs mynd̄ getteth frẽdes, where ſpeakyng of trouth

trouth gendreth hatred. Suche is now and euer hath ben the fascion of the worlde, that who telleth the trouthe, is for moost parte hated, and he that can flatter and saye as I say, shalbe myne owne whyte sonne.

Omnia sapientibus facilia

All thynges be easy vnto wyse men. There is nothynge so harde, but wyth prudent counsayle, maye be brought to passe.

Nota res mala, optima.

An euyl thynge knowen is best It is good kepyng of a shrew that a man knoweth. For whan oue is ones accustomed to a shrew or any other incommoditie what so euer it be, it is no grefe.

Multi te oderint, si te ipsum amas.

Many shall hate the, yf thou loue thy

thy ſelfe. Undoutedly, nothynge is moze hurtful to a mã, thẽ ſelfe loue is, nether is it poſſible, but that he muſte nedes diſpleaſe many, that pleaſeth hymſelfe and ſtãdeth beſt in hys owne conceyte.

Qui nimium properat, ſerius abſoluit.

He that haſteth ouer faſt, maketh an ende the later. Ouer much in nothynge is commendable.

Terence. Quando id fieri non poteſt quod vis, id velis quod poſſis.

Whan that thynge can not be done that thou woldeſt, woll that thou canneſt.

Boni paſtoris eſt tondere pecus non deglubere.

It is the partes of a good ſhepherde oz paſtoz to ſheare the ſhepe and not to plucke of theyz ſkinnes

Thys

This prouerbe did Tiberius Cesar an Emperoure of Rome aunswere to certayne of hys frendes, which counsayled him to inhaūce the rentes and exactions of suche as helde of him. Also Alexander kynge of Maccdonie surnamed the greate, when one aduertysed him ꝑ he myghte take farre greater tributes of the cities that he had cōquered, aunswered agayne on this wyse. I hate that gardiner which cutte of the herbes by the harde rotes: meanyng ꝑ same thynge that Tiberius meaned. This prouerbe agreeth aswell vpō kynges & other magistrates as vpon bisshoppes curates and all other ecclesiastical ministres. Tiberius. Alexander.

Canes timidi vehemētius latrant Fearfull dogges do barke the so-

rer. Great braggers commonly be least fyghters, and moost cowardes, euē as the moste barkyng dogges be for ỹ moste parte lest byters.

Dulce bellum inexpertis.

Batell is a swete thynge to them that neuer assayed it. He that lysteth to knowe more of thys prouerbe, let hym go to Erasm⁹ which hādleth in hys Chiliades this prouerbe both tyght copiously & also eloquently.

Donum quodcunq; dat aliquis proba.

Whatsoeuer gyft so euer one gyueth the, allowe it, and take it in worth. A gyuen horse (we saye) maye not be loked in the mouth.

Horace

Cura esse, quod audis.

Be thou be that thou arte reported and borne in hande to be. Rych men

men for the moost parte are prayſed of the poore & called wyſe, iuſt, honeſt, lerned, godly and all that good is. Now Horace byddeth thē loke and put theyr diligēce, ỹ they become ſuche perſons in dede, as they heare them ſelues bruted and borne in hande.

Mulierem ornat ſilentium.

Silence garnyſheth a woman. Aſſuredlye there is no tyre, no apparayl that better becōmeth a woman then ſylence. Whych thynge alſo the Apoſtle Paule requyreth, whyle he forbyddeth women in the church or congregacion to ſpeake, but wylleth them to aſke theyr huſbādes at home, yf they be in doubt of any thynge.

Quod opus non eſt, aſſe

charum eſt.

That nedeth not, is to dere of a farthyng. Cato (which is thauctour of this prouerbe) amonges hys other preceptes and leſſons of huſbandry teacheth the huſbãdman to be a ſeller and no byer, & to bye onely ſuche thynges as he muſte nedes vſe. For ſuche thynges (q he) as thou nedeſte not, be ouer dere of a farthynge, as who ſhulde ſaye, be a thynge neuer ſo chepely bought, yet it is deare, yf it be not neceſſary.

Cato

Grata breuitas.

The grate of briefnes.

Shortnes is acceptable. Unto lyttel thynges is a certayne grace annexed. Some thinges do pleaſe mẽ by reaſon of the greatnes and quantitie. Agayne there be other thynges whych euen for that very cauſe

cause be acceptable & had in pryce bicause they be litle.

Non est beatus, esse qui se nescit.

He is not happye, that knoweth not himselfe happye.

Amicus certus in re incerta cernitur. Ennius

A freende certayne is espyed in a thyng incertayne, that is to saye, in aduersitie, where a mãs maters are inconstant, doubtful, & ful of daunger.

Auarus nisi cum moritur, nil recte facit, Terence.

A couetouse mã doth nomã good but whã he dyeth. They that giue themselfes only to the hourdyng vp of money be, profitable to no bodie while they liue. Only their death bryngeth pleasure and pro-

fyte to theyr heyres & executours.

Sapiens sua bona secum fert.

The wyse man caryeth aboute wyth hym hys goodes. By thys is sygnifyed that those onely be in dede and truely oures whyche be wythin vs as lernynge & vertue.

Nihil ad parmenonis suem.

Of Parmenocs sowe.

Nothyng to Parmenoes sowe, occasiõ of this prouerbe was this: There was a certayne man called Parmeno who was of that sorte of men which also in our tymes be wonte so featlye to counterfayte & represent sondry voyces aswell of men as of beastes, that they that herde hym and saw hym not, wold haue thought them true voyces & not coũterfayted. In which kynde of pastyme there be many that de-

lyte

lyte excedyngly much. Thys Par-
meno then as he was by this feate
and qualitie verye acceptable and
pleasaunt to the people: so hys fa-
me and bzute foz hys excellency in
thys behalfe dyd not a lytle flozysh
aboue the rest. Wherfoze whan dy
uerse other foz gaines sake studied
to counterfayte the same, and to re
pzesente the gruntynge of the sow,
as dyd Parmeno, anone ỹ people
were wonte to crye: Well done, but
nothyng to Parmenos sow. Now
a certayne wytty felowe, espyenge,
that the iudgement of the people
pzoceded rather of ymagination
thã of trouth, and caryenge vnder
hys clothes a very pygge in dede,
hyd himself frõ ỹ peoples syght as
ỹ maner was. Fozthwith ỹ pygge
cryeth. The people thynkyng it to
be but a counterfayt voyce, began

accordyng to theyr maner to crye. Tush, what is thys to Parmenos pygge? Here the felowe bryngyng forth out of hys clothes the verye pygge in dede, and openly shewynge it to them all, dasheth theyr foolysh iudgemēt. Assuredly suche a fonde beast is the people, that ỳ thynge ỳ they ones take into theyr heades, be the contrary neuer so apparant, they stykkely vpholde.

Amicorum omnia sunt communia.

Amonges frendes al thynges be cōmune. The authour of thys Pythagoras. prouerbe is Pythagoras an auncient Philosopher. Neither dyd he only speak it, but also brought in, such a certayne cōmunion of lyfe and goodes, as Christ wolde haue vsed amonges al Christians. For as

as manye as were admitted of him into the felowſchip and coin-pany of his doctrine, al the mony & ſubſtaunce they had: they layd it togither, which thyng not only in wozde, but alſo in dede was called cœnobiũ. Certes, this cõ-munion of thoſe Hethen Pytha-goriãs reſcẽbled moche better that communiõ vſed in the pzimatiue churche amonges the Apoſtles, than doth either our Monkry at this day, oz the wycked Anabap-tiſtical ſecte, whiche woll haue no Rulers, no ozder, but whiche go aboute to diſturbe the hole wozld with hozrible confuſion.

Amicitia æqualitas. Amicus alter ipſe. Pythagoras

Frendſchip (ſayth pythagors) is equalitie, & al one mynde oz wyll,

and my frende is as who shuld say an other I. He pronounced also many Enygmata or Symboles, of whych, I muted of some to make here a briefe reherſall.

SYMBOLA ALIQVOT Pythagoræ.

Ne guſtaris quibus nigra eſt cauda.

Taſte not (sayd Pythagoras) of thynges that haue blacke tayles, that is to say, medle not wt naughty felowes & ſuch as haue blacke and diffamed maners.

Stateram ne tranſgrediaris.

Ouergo not the beame or balaunce. That is to say, do nothyng beſyde ryght and equitie.

Cœnici ne inſides.

Syt not vpon the meaſure. Eraſmus thynketh that by thys darke ſentence

sentẽce is meant we shuld not lyue
vpon ꝑ measure or dyete gyuẽ vs
at other mẽs handes but that eue-
ry man by hys owne industrie and
labour ought to seke hym goodes
where by he maye leade a cleane ⁊
honest lyfe, and not by slouthful-
nes to haunte ydelnes and other
mẽs meate. For it is the fascion of
a flatterer and parasyte to lyue of
an other mans trencher, ⁊ to haue
no honeste facultie where by thou
mayest lyue of thyne owne.

Ne cuiuis porrigas dexteram.

Holde not forth thy hande to euery
man. He meaneth we shuld not vn
aduysedly admyt euery bodye into
our frendshyp and familiaritie.

Arctum anulum ne gestato.

Weare no streyght ryng. As who
shulde saye, caste not thy selfe into
bondage

boudage or into ſuche a kynde of lyfe from whence thou canneſt not afterwarde wynde out thy ſelfe. For who ſo euer weareth on hys fynger a narow & ſtreyght rynge, in maner layeth bandes on hym ſelfe, and im priſoneth hym ſelfe.

Ignem gladio ne fodito.

Dygge not fyer wyth a ſwerd

Here Pythagoras meaneth (as Plato expouneth) ỹ we ſhulde not labour in vayne to go aboute the thinge, ỹ in no wyſe cã be brought to paſſe.

Cor ne edito.

Eate not thy harte (that is to ſaye) conſume not thy ſelfe wyth cares and thoughtes of worldlye thynges, for that eateth & knaweth a mans herte.

A fabis abſtineto.

Abſteyne

Abſteyne from beanes. There be ſondry interpretacions of thys ſymbole. But Plutarche and Cicero thynke beanes to be forbydde of Pythagoras, bycauſe they be wyndye and do engender impure humours and for that cauſe prouoke bodely luſt.

Cibum in matellam ne immittas.

Put not meate into a pyſpot. Plutarche expouneth thys ſayng thus. Caſt not good ſentencies into the mynde of a wycked perſon, So that it is al one in effecte with that ſayenge of Chriſt. Caſt not perles afore ſwyne. For ſpech is ỹ meate of the mynde. But thys meate is corrupted and doth putrify, yf it fal into an vnſoũde minde Unto thys loked ỹ Poete Horace where

Matth.7.

where he sayeth.

Onles the vessell be pure, what so euer thou powrest into it, it waxeth sowre.

Ad finem vbi peruenerís,
ne velis reuertí.

When thou comest to the ende, turne not backe agayne, He monysheth vs, that when oure tyme is come, and when we haue runne our course, so that we muste nowe departe thys wretched world, we then drawe not backe agayne desyrouse to begyne our lyfe a new.

Tollentí onus auxíliare, deponentí nequaquam.

Helpe the taker of a burthen, but not the layer down. As who shuld saye. Further suche as laboure to atteyne to vertue, but suche as be slowthfull and laye downe all honeste

neſt labours, helpe not.

Per publicam viam ne ambules.

Walke not by ỹ highe weye. That is to ſay as S. Hierom expouneth it, Folowe not the errours of the people. For it is not poſſible, that thoſe thynges whiche be beſte: can pleaſe ỹ moſt part of folke. Thys precepte of Pythagoras is not moche diſagreyng from the Euã= gelical doctrine of Chriſte, whiche monyſheth vs to flee the broade & wyde wey, that the moſte parte of men walke in, & to entre into the narowe and ſtreight wey which is litle beaten but leadeth to immor= talitie and lyef euerlaſtinge. Hierome Math. 7.

Aduerſus ſolem ne loquitor.

Speke not ayenſte the ſon: that is to ſaye. Stryue not agaynſte ma= nifeſte and euidente thynges. For

the

the thyng that is apparant, and whiche noman denyeth: we cal as cleare as the ſonne.

Hirundines ſub eodem tecto ne habeas.

Kepe no ſwalowes vnder the ſame roufe of thy houſe. That is, Bꝛynge not vp, neyther kepe thou company with ſuch as in thy pꝛoſperite ſeke thy frēdſhip, but in aduerſitie oꝛ when they haue their deſyꝛe, foꝛſake the. The ſwalowes pꝛoperte is, in the ſpꝛing tyme of the yeare to repare to a mans houſe, and vnder his roufe to neſtle, but ſo ſone as ſhe ones hathe bꝛought vp her yonge, when it is towardes wynter: anone ſhe foꝛſaketh his company without anye thankeſgyuyng oꝛ good turne doynge foꝛ harbꝛoughynge and lodgynge

The pꝛoperte of a ſwalow.

gynge of her. Such vnkynde byr-
des or rather beastes there be not
a few in ỹ world, whych neuerthe-
les tyll they haue obteined theyr
praye ỹ they hunt for, pretende to
bear most hartie & entier loue vn-
to the. But the ende declareth all.

Panem ne frangito.

Breake not bread. Here he admo-
nysheth vs (sayeth Erasmus) that Erasmus:
we breake not amitie or frendship
which thyng is signifyed by bread
For in old tyme it was the maner
to ioyne frendship by eatynge to-
gither of breade. And therfore also
Christ oure capitayne and sauiour
by distributinge of breade did sta-
blysh & as it were cõsecrate perpe-
tuall amitie betwen hys disciples
and folowers. Wherfore whẽ Py-
thagoras cõmaũded his disciples

not to breake bread: he meant not that they shuld not breake ꝑ bread whiche they did eate, but ꝑ thynge whiche by breakynge of bread in those dayes was vnderstande that is to wit, a sure and perpetuall amitie and loue betwen thē selues. what shall I saye? Christen men be in dede breakers, but no eaters of this bread that Pythagoras speaketh of. What discorde, what contentiō, what mortall hatred, is betwen Christians, it wolde make a true Christen mans harte blede to se. And yet Christ wt a farre greater solēnitie taught his disciples this concord, thē euer pythagoras did. At a solēne souper the nyght before his departure out of this world from vs, he toke bread, and thankes yeuen, brake it and sayde to his disciples, take, eate, this is

Math. 26. Mar. 14 Luc. 22 1 Cor. 11.

my

my bodye, whiche is betrayed and
broken for you. This do ye, in re-
membraunce of me &c. Lo with
how expresse & lyuely a sacrament
he hathe incorporate vs into him
selfe. He maketh vs all one with
him, yea and all one togither with
in our selues. And yet settyng this
moste sacred Symbole and sacra-
ment at naught, by malice & dis-
cord we disseuer our selues one of
vs from an other, yea & cõsequēt-
ly from him that thus in hys own
bodye hathe knytte vs together.
Is not the breade (sayth S. Paule) 1. Cor. 10.
whiche we breake the partakynge
of the lordes bodye? for we beynge
many be one bread and one body.
For we be all partakers of one bread
and of one cuppe. Christe himselfe
speaking of Judas who vngentle-
ye betrayed him sayd, He that ea-

teth bread with me hath lifted vp his hele ayenste me. I praye you do not we Christē mē (at lest wey whiche wyl so be called) expresse & resemble Judas: yearlye by thys solemne sacrament we be incorporate in Christ, we be partakers of his body, we eate ỹ mistical bread, This in outwarde apparaunce is a symbole and argumēt of an exredyng vnitie and brennyng charitie. But inwardly very Judasses yea and outwardly to, we lyft vp our heles, we kyck, we spurne, ayenste Christe. Wherfore to returne to my purpose we be breakers and not eaters or (to speake more truly) we be vnworthy eters of this mystical breade not discernynge the lordes bodye. And for thys cause I meane for the prophanacion of thys sacrament no doubt

doubte the terrible thretenynges that Paule speaketh of, be come vpon vs. Many of vs be weake and many slepe. 1. Cor. 11.

FINIS.

THE TA-
BLE OF THE PRO-
uerbes conteyned in thys preſent boke.

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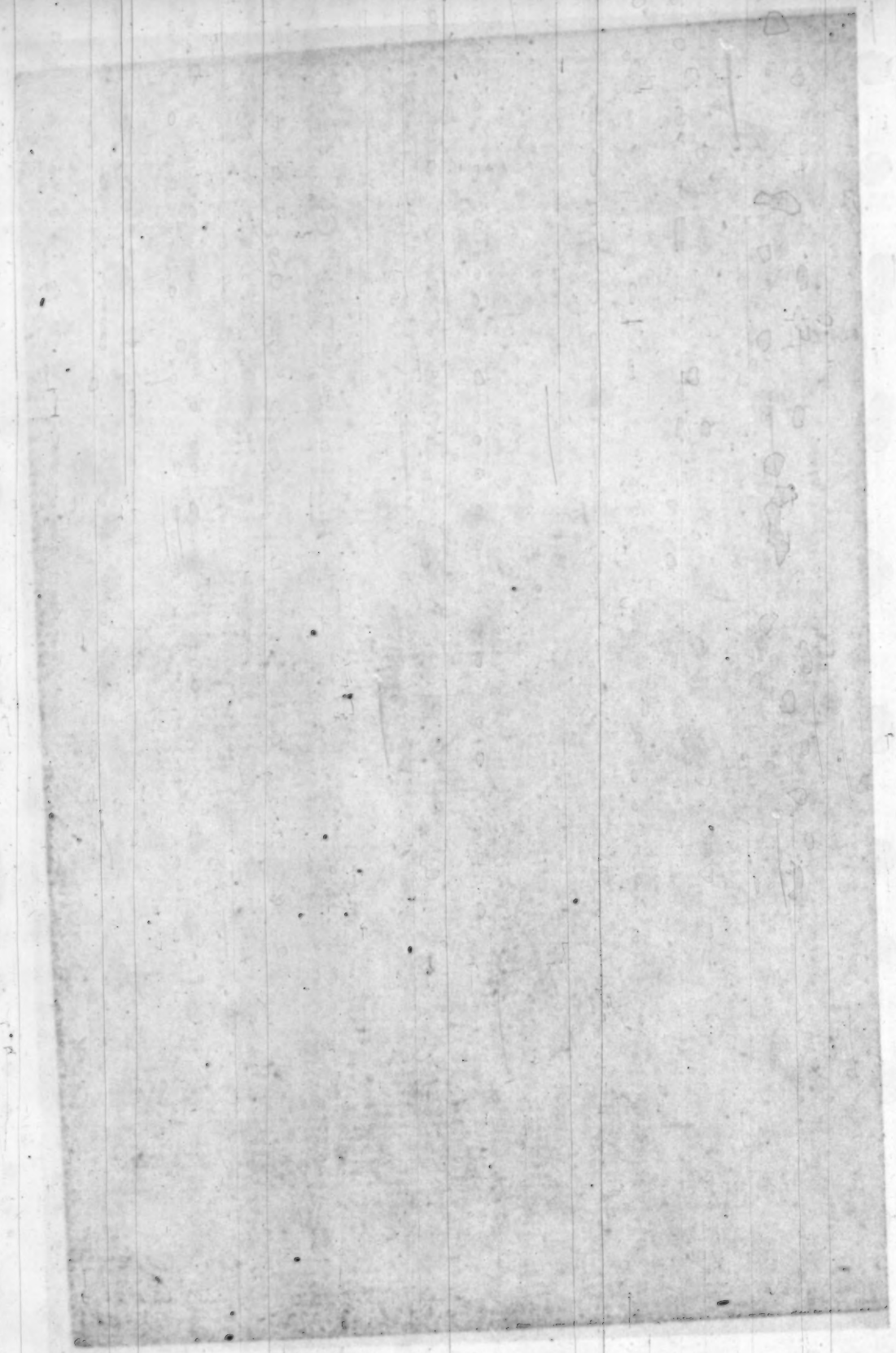
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MIMI PVBLIANI,

that is to saye, quicke and sentencious verses or meters of PVBLIVS. With the interpretacion and brief scholyes of Richarde Tauerner.

ALienum est omne quicquid optando euenit.

All that happeneth by wysshynge, is none of thine. As who shuld say What so euer cõmeth vnto the by thyne owne trauell and industrie that only counte thyne owne.

Ab alio expectes, alteri qđ feceris.

Loke to haue the same at an other

mans hande that thou thy selfe hast done to other. With what measure (sayeth Christ) ye measure, with the same shall other measure vnto you agayne.

Animꝰ vereri qui scit, scit tuto aggredi.

A mynde that knoweth to feare, the same knoweth also sauely to enterpryse. He that vnderstandeth the daunger and peryll of thynges, can skyll also to eschue peryll. On the contrary syde temeritie and fole hardynes setteth vpon thynges daungerously, bycause it hathe not the wyt to feare.

Auxilia humilia, firma consensus facit.

Cõsente maketh smalle souccours sure. Though in warres a mã hath but poze and smal helpes yet if they agre

agre togyther they shalbe stronge, and shalbe hable to beate a greater company, amonges whom is no order nor concorde. Discorde enfebleth the greatest powers.

Amor animi arbitrio sumitur, non ponitur.

Loue is taken wt choyse of minde but is not layde downe agayne. It is in our power not to begin to loue But when thou arte ones in, thou arte nowe fermaīt vnto it, and canst not plucke out thy head when thou wylt,

Aut amat aut odit mulier, nihil est tertium.

A woman eyther loueth or hateth, there is no thyrde. Woman kynde for most parte is in extremes and to vehement vpon eyther parte. She hath no meane. For (as Erasmus

sayeth) she is animal affectibus obnoxium, that is to wete, without moderacion or stey of her appetite, all full of affections, and in maner voyde of reason.

Ad triste partē strēnua est suspicio

Suspicion is vehement & stronge to the vnfortunate or heuy parte. They that ones be fallen into heuy fortune, be moste suspected in theyr doyuges, and moreouer be cōmonly moste ready to suspecte the worst in all thynges.

Ames parentem, si æquus est, si alter; feras.

If thy parente be gentle and indifferent vnto the, loue hym, if he be not suche but vnegall and iniurious, yet because he is thy parente, beare him.

Aspicere oportet, quod possis deperdere.

Thou muste loke vpon the thyng that thou mayste lose. The beste kepper of a thyng is ỳ owners eye, that is to say, his presence.

Amici vitia si feras, facis tua.

If thou suffre thy frendes faultes, thou makest them thine, as who shulde saye, it shalbe imputed vnto the what soeuer thyng thy frende offendeth in, when thou doest not admonyshe hym therof.

Aliena, homini ingenuo, acerba est seruitus.

Bytter bondage is to a gentle man, straunge. Nothyng is dearer to a gentle harte then is libertie.

Absentē lędit, cū ebrio qui litigat.

Who brauleth with a dronkerd, hurteth him ỳ is absent. The minde of a drunkerd is away, wherwith he shulde speake. And therfore it is all

ſayeth) ſhe is animal affectibus obnoxium, that is to wete, without moderacion or ſtey of her appetite, all full of affections, and in maner voyde of reaſon.

Ad triſtē partē ſtrēnua eſt ſuſpicio

Suſpicion is vehement & ſtronge to the vnfortunate or heuy parte. They that ones be fallen into heuy fortune, be moſte ſuſpected in theyr doyuges, and moreouer be cōmonly moſte ready to ſuſpecte the worſt in all thynges.

Ames parentem, ſi æquus eſt, ſi alter, feras.

If thy parente be gentle and indifferent vnto the, loue hym, if he be not ſuche but vnegall and iniurious, yet becauſe he is thy parente, beare him.

Aſpicere oportet, quod poſſis deperdere.

Thou muste loke vpon the thyng that thou mayste lose. The beste kepper of a thyng is ỹ owners eye, that is to say, his presence.

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one as if he were not there hym selfe
Amãs iratus multa mentitur sibi.
A louer when he is angry maketh many lyes to hym selfe. The angrye louer purposeth muche in his mynd which he performeth not afterward
Auarus ipse miseriæ causa est suæ.
The couetouse person is cause of his owne miserie. For willingly and wittyngly he is cõtinually nedy and filthy. Forasmuch as he is afrayd to spende one halfepeny vpõ hym selfe.
Amãs quid cupiat scit, quid sapiat non videt.
The louer knoweth what he couet, but seeth not what to be wyse in. He coueteth wout iudgement, not weyeng whether the thyng be profitable or hurtefull which he so coueteth.
Amans quod suspicatur vigilans, somniat.

The

The louer dreameth the thing ỳ he suspecteth waking. Louers cõmonly fayne to them selues dreames and with vayne hope flatter themselues.

Ad calamitatẽ q̃libet rumor valet.

Euery rumour serueth vnto calamitie, that is to say, sad and heuy tydynges be easly blowen abroade be they neuer so vaine and false and they be also sone beleued. But suche thynges as be good, ryght, and honest, are hardly beleued.

Amor extorqueri haud potest, elabi potest.

Loue can not be wroung out, but fall away it may. Suche a vehemẽt thyng is loue, that sodenly and perforce thou canst not expelle it, but by lytle and lytle it may slyde awaye.

Ab amante lachrymis redimas iracundiam.

With teares mayste thou redeme angre frō the louer. If thy louer be neuer so angry with the, wepe, and he is appeased. This arte is not vnknowen to women

Aperte cum est mala mulier, tum demum est bona.

When a woman is openly euyll then is she good. As who shuld say, if there be any goodnes in a womā, it is then, when she openly vttereth her malice. Counterfeyted holynes (they saye) is double wickednes. A woman for moste parte (sayeth my authour Erasmus) is a croked and disceitfull beaste, and therfore she is leaste hurtefull, when she is openly naught. This is not so spoke of women, but it agreeth vpon some men also.

Auarū facile capias, vbi nō sis idē.

Thou

Thou mayste easly take a couetouse man, if ỹ be not the same thy selfe. One couetouse person can nat beare another.

Amare et sapere vix deo concedit.

To be in loue & to be wyse is scase graũted to god. It is not one mans propertie bothe to loue and also to be of a sounde mynde.

Auarus nisi cum moritur, nil recte facit.

The couctouse person but when he dyeth doth nothyng wel. For whē he departeth ỹ worlde, thā at last he suffreth other men to spende and vse his goodes which he had hurded vp

Astute dum celatur, se ætas indicat

Age bewrayeth it selfe, be it neuer so craftely hydde and conceled.

Auarus damno potius, q̄ sapiens dolet.

The couetouſe perſon ſoꝛoweth foꝛ loſſe of goodes rather then the wyſe man. A wyſe man vexeth not hym ſelfe wᵗ loſyng of woꝛldly thinges. But he mourneth that maketh money his god.

Auaro quid mali optes? ni, vt viuat diu.

What cuyll canſt thou wyſſhe to the couetouſe mā, but that he ſhuld longe lyue, foꝛaſmuche as he lyueth moſte miſerably.

Animo dolenti nil oportet credere

Unto a ſoꝛowfull mynde ye ought to gyue no credite. So long as thou art greued truſte nothyng thy ſelfe. Foꝛ greuaunce of mynde entuſeth nothyng a ryght.

Alienū nobis, nr̄m plus aliis placet.

Other mens foꝛtune pleaſeth vs, and ours pleaſeth other men moꝛe.

Noman is contented with his owne allotment and thynges.

Amare iuueni fructꝰ eſt, crimẽ ſeni

Loue to a yonge perſon is frute or pleaſure, but to an olde perſon it is a foule vice.

Anus cũ ludit, morti delitias facit.

An olde woman when ſhe vſeth dalyaunce, ſhe doth nothyng els in effecte but delyteth death.

Amoris vulnus idẽ qui ſanat, facit

The ſame ſelfe perſon maketh the wounde of loue, whiche healeth the wounde, that is to wete if the perſon loued aſſenteth to the louer.

Ad pœnitendum properat, cito qui iudicat.

He haſteneth to repente him ſelfe whiche iudgeth lyghtly. Be not to quicke in iudgement. Of heady ſentence gyuing, oftentymes foloweth repentaunce. Ale=

Aleator quanto in arte eſt melior, tanto eſt nequior.

A dyſer the moze conyng and bet-ter he is in his feate, ſo muche he is the wozſe. The moze a perſon excel-leth in a thynge diſcõmendable, the wozſe he is.

Arcum intenſio frangit, animum remiſſio.

Bendyng breaketh the bowe, but ſlackyng breaketh ỹ mynde, that is to wete, a bowe if it be bent to much, it breaketh. But contrary wyſe the powers of the mynde be increaſed by bendyng and continuall exercyſe wheras with ſlackenes and ydlenes they be broken.

Bis eſt gratum, quod opus eſt, vltro ſi offeras.

If thou offre thy frende the thing that he nedeth, vnaſked, it is wozthe double

double thanke. A benefite extorted by crauing hath loste a greate parte of the thanke.

Beneficium dare qui nescit, iniuste petit.

He that can no skyll to do a good turne, vnryghtly clayneth a good turne. He ought not to enioy any benefite of other men, that doeth good him selfe to none.

Bonū est fugienda aspicere alieno in malo.

It is good espyeng in another mans euyll what thynges are to be fled. Learne what is to be eschued not with thine owne harme, but take example at other mens euylles.

Beneficium accipere, libertatem vendere est.

To take a benefite is to sell thy libertie. He is not his owne mā, that vseth

vseth another mans benefite.

Bona nemini hora est, vt non alicui sit mala.

There is a good houre to no mā but that the same to another is euil.

Bis enim mori est, alterius arbitrio mori.

To dye at another mans wyll is a double death. Naturall deathe is nothyng so paynefull, as is violent deathe.

Bñficia plura recipit, q̄ scit reddere

He receiueth moze benefites that knoweth to requite. Unthankefull persons ons knowen, haue nomoze any benefites gyuen them.

Bis peccàs, cum peccanti obsequiū accōmodas.

Thou doest twyse naught, when to him ẏ doth naught, thou applyest thy seruice and obeysaunce.

Bonus animus læsus, grauius multo irascitur.

A good and gentle harte ons offended is muche more greuously displeased and angry.

Bona mors est homini, vitæ quæ extinguit mala.

Deathe is good to man whiche quencheth the euyls and incõmodities of lyfe.

Bñficium dãdo accipit, qui digno dedit.

He by geuyng taketh a benefyte, which gyueth a benefite to hym that is worthy to haue it.

Blanditia, non imperio, fit dulcis Venus.

By fayre speache and gentle fashyons is Uenus that is to say loue aswel in matrimony as otherwayes made pleasaunt, and not by force, by com-

compulsion and cõmaundement.

Bonus animus nunq̃ erranti obse-
quium accõmodat.

A good mynde neuer assenteth or lendeth his seruice to him ỹ erreth from the path way of good maners

Benificiũ se dedisse qui dicit, petit

He ỹ telleth he hathe done a good turne asketh a good turne. The re-herssall of a benefite bestowed, is a demaunde or askyng of acquytayle and recompensacion.

Cõiunctio animi maxima est cog-
natio.

The knyttyng togyther of mind is the greatest aliaunce or kyndred that can be. Erasmus readeth it also this wyse.

Bñuolus aius maxima est cognatio

A frendfull mynde is the chiefest aliaunce. Doubtles, mutuall bene-
uolence

uolence byndeth ſtrayter, then any affinitie of bloude can bynde.

Beneficium ſæpe dare, docere eſt reddere.

Often to gyue a benefite, is to teache to rendre agayne.

Bonitatis verba imitari, maior malicia eſt.

To counterfeyte the wordes of goodnes is the greater wickednes. He that is naught and ſpeaketh wel is more thē naught, ſayeth Eraſm⁹ the flower of eloquence.

Bona opinio hōi tutior pecunia eſt

A good opinion is ſurer to a mā then money. It is better to haue a good fame, then any ryches.

Bonum tametſi ſupprimitur, non extinguitur.

The thyng that good is (as trouth and iuſtice) thoughe it be ſuppreſſed

kepte and vnder for a tyme, yet is it not quenched vtterly, but at length wyll breake out agayne.

Bis vincit qui se vincit in victoria.

He that can ouercome himselfe in victory, that is to say, vse moderatly the victory, ouercõmeth twyse, fyrst his enemy, seconde his owne mynd.

Benignus etiã dandi causã cogitat.

He that is liberall and fre harted loketh not to be desyred but of him selfe seketh occasion & cause, to gyue and bestowe his benefites.

Bis interimitur, qui suis armis perit

He is twyse slayne, that perisheth with his owne weapons.

Bene dormit qui non sentit q̃ male dormiat.

He sleapeth wel ỹ fealeth not howe euyll he slepeth. When the felyng of euyll is awey, there is no euyll.

Bonorū crimē est officiosus miser.

A vertuouse person beyng in misery is the cryme of good thynges, as who shulde say, vertue is blamed when the vertuouse men be afflicted and troubled. If he that lyueth well fall into mysery, ah wyll they say ye may se howe these geare speade.

Bona fama in tenebris proprium splendorem obtinet.

A good fame euen in darckenes loseth not her due beuty & renoume

Bñ cogitata, si excidūt, nō occidūt

Good deuises or thynges wel deuised though for a tyme they be forgotten and fall out of memory yet they passe nat cleane away for euer.

Bene perdit nūmos, iudici cum dat nocens.

He loseth well money, which whē he is takē in a tryppe gyueth to the

iudge or ruler some reward for his indemnitie.

Bonis nocet, qsqs pepcerit malis.

He hurteth the good, whosoeuer spareth the badde.

Bono iusticię, proxima est seueritas

To the good thyng of iustice rigour is nexte, that is to saye, the rigour of the lawe whiche is an euyll thyng is so nere vnto iustice whiche is a good thyng that oftētymes the one is taken for the other.

Bonum apud virum cito moritur iracundia.

With a good mā angre sone dyeth

Bona turpitudo est, quæ periculum indicat.

It is a good dyshonesty that bewreyeth daunger.

Bona comparat præsidia misericordia.

Mercy

Mercy getteth good defenses or garrisons. Who so hathe a petifull eye, can not but prosper.

Bonarum rerum consuetudo pessima est.

Accustomablenes of pleasaunte thynges is worst of all. Nothyng is swete but waxeth lothsome if it be continually vsed.

Beneficium dignis vbi das, omnes obligas.

When thou gyuest a benefite to the worthy thou byndest al. For it is bestowed not vpon the person, but vpon vertue.

CRudelis in re aduersa est obiurgatio.

In aduersitie it is a cruell thing to chyde thy frende, when he shulde rather be comforted.

Cauēdi nulla est dimittēda occasio

No occasion of takyng hede is to be let passe.

Cui semper dederis, vbi neges, rapere imperas.

Ones deny one to whom thou haste alwayes gyuen, and thou inforcest that persō to plucke from the

Crudelem medicum intemperans æger facit.

The intemperate sycke person maketh ỹ phisicien to exercyse cruel medicynes.

Cuius mortem amici expectant, vitam oderant.

Whose death a mans frendes do loke for, his lyfe they hate. Wherfore cōmytte not thy selfe to suche frendes.

Cum inimico nemo in gratiam cito redit.

With his enemy noman that wyse

is

is retourneth lyghtly without good deliberacion into frendshyp and familiaritie agayne.

Citius venit periclum, cum contemnitur.

Daunger cõmeth the soner, whẽ it is not past on.

Casta ad virum matrona parendo imperat.

A chaste woman vnto her husband, by obeyeng, ruleth.

Cito ignominia fit, superbi gloria.

The glory of the proude person anon becõmeth his reproche. Infamye alwayes insueth arrogancie.

Consilio melius vincas, q̃ iracũdia

Thou shalte better ouercom by wysdom then by fury.

Cuiuis dolori remediũ est patiẽtia.

To all maner sorowe pacience is a remedy.

Cum vitia prosũt, peccat qui recte facit.

When vices be vnpunished yea and also rewarded, thã he that doth well is taken for an offendour.

Comes facũd⁹ i via ꝑ vehiculo est.

A pleasount felowe to talke with by the way is as good as a chariot.

Cito improborum læta in perniciẽ cadunt.

The myrthes of wycked persons do sone fall vnto destruccion.

Crimen relinquit vitæ, qui mortem appetit.

He that coueteth death, accuseth lyfe, and so leaueth a blame vnto it, whiche is not to be blamed.

Cui plus licet q̃ par est, plus vult q̃ licet.

The person that hathe more authoritie then he ought to haue, wyll also

also do more then he hathe authoritie to do. This sẽtence is very praty, and it agreeth (sayeth Erasm⁹) vpõ tyrauntes and wemen.

Cui nusq̃ domus est, sine sepulchro est mortuus.

He that nowhere hath an abyding place (as a banished man or suche other) is as a deade man without a graue. Banyshement is in effecte a ciuile death.

Cito ad naturam ficta redierint suã

Coũterfeited thyngs wyll sone retourne againe to theyr owne nature

Discipulus est prioris posterior dies.

The daye folowyng is the scholer of the daye ẏ goeth before. By dayly experiẽce of thinges we must growe wyser and wyser.

Damnare est obiurgare, cum auxi-

Ho eſt opus.

When thy frende nedeth healpe, then to chyde hym is to hurte hym. Fyrſte therfore helpe him out of his myſery.

Diu apparandum eſt bellū, vt vincas celerius.

Warre is longe to be prepared that thou mayſt ouercome the ſoner Suche as be ouer haſty in ſettynge on, coune the ſloulier to the ende.

Dixeris maledicta cuncta, cum ingratum hominem dixeris.

Thou ſhalte haue ſpoken all reproches, whā ỹ calleſt a mā a chorle. Ingratitude or chorlyſhnes conteyneth in it all vices. *verſus eſt trochaicus.*

De inimico ne loquare, malum ſi cogites.

Of thyne enemy ſpeake not euyl if thou thynkeſt it. If thou caſte to

do him a displeasure speake it not.

Deliberare vtilia, mora est tutissima

To take deliberacion and aduisement vpon thynges profitable, is a moste sure delaye.

Dolor decrescit, vbi quo crescat non habet.

Sorowe abateth when it hathe not whether to increase. When the euyll is at the hyghest, then muste it nedes wax more easy and more.

Dedisscere flere fœminam, est mendacium.

A woman to vnlearne or to forget to wepe is a leasyng or a thyng feyned, that is to say, unpossible.

Discordia fit charior concordia.

By dyscorde is concorde made the dearer and surer. For as Terence sayeth. The fallyng out of louers, is a renuaunce of loue.

Deli-

Deliberandum est diu, quod statuendum est semel.

The thynge wherof thou muste but ones determyne, as of mariage or any other earnest and wayghtye mater, thou oughtest to take a good and longe deliberacion, ere thou aduenture vpon it.

Difficilem oportet aurem habere ad crimina.

Thou oughtest to haue an harde eare to accusacions or appeachementes. Beleue not euery man that accuseth another.

Dum vita grata est, mortis condicio optima est.

Whyle lyfe is pleasaunt, the bargayne of death is best, that is to say, it is then best medling with death.

Damnum appellandum est, cum mala fama lucrum.

Gaynes

Gaynes with an euyll name is dãmage and losse.

Ducis in consilio posita est virtus militum.

In the wysdome of the capitaine resteth the strẽgth of the souldiours

Dies quod donat, timeas, cito raptum venit.

A day the thing it gyueth (beware) it cõmeth anon to plucke it away agayne. A man may somtyme haue a day to be auaunced in, but agayne it is good to feare leaste a daye come and swepe all away agayne.

Dimissum quod nescitur, nõ amittitur.

A thyng let gone ꝙ is not knowen, is not loste. It is no losse that thou fealest not.

Eti=

ETiam innocentes cogit mentiri dolor.

Payne compelleth euen the gyltles to lye.

Etiã peccato recte præstatur fides.

Euen vnto synne fidelitie & trouth is well ꝓfoꝛmed. Fayth is so hyghly to be kepte that euen in euyll thingꝭ otherwhyles it ought to be obserued

Etiã celeritas in desiderio mora est

In desyre that is to say in a thing that a man couetcth, euen spede is counted a taryaunce.

Exvitio alterius, sapiens emendat suum.

By the faulte of another man the wyse man mendeth his.

Et deest et supest miseris cogitatio.

To the miserable and wretched persons consideracion both lacketh (bicause they espye no remedye) and also

also aboūdeth, bycause they perceiue what they shuldehaue done but it is to late.

Etiam obliuiſci quod ſcis, interdū expedit.

Euen to forget the thynge thou knoweſt, otherwhyles is expedient.

Ex hominū quæſtu, facta fortuna eſt dea.

By reaſon of mens gaynes was fortune made a goddeſſe. The inordinate deſyre of lucre cauſed that fortune amonges the panyms was thought to haue beue a goddeſſe in that ſhe fauored theyr deſyres.

Effugere cupiditatem, regnum eſt vincere.

To eſcape & tame thyne owne luſte is to conquere & wynne a kyngdom.

Etiam qui faciunt, odio habent iniuriam.

Euen

Euen the very wronge doers, hate wronge.

Eripere telum, non dare irato decet

It becõmeth to plucke away, and not to gyue weapon to the angrye body. Angre (sayeth Horace) is a shorte frensy.

Etiam capillus vnus habet vmbram suam.

Euen one heare of the head hath his shadowe, that is to wete, there is nothyng so symple and vile, but can do sumwhat.

Heu q̃ miserum est, fieri metuẽdo senem!

Alacke howe wretched a thyng is it with fearyng to waxe aged.

Etiam hosti est æquus, qui habet in consilio fidem.

He is euen indifferent and iuste to his foe, that in his counsayle and aduise

aduise takyng hath faythe & trouth in his herte and before his eyen.

Est honesta turpitudo pro bona causa mori.

It is an honest shame to dye for a good quarell. *Versus est Trochaicus.*

Excelsis multo facilius casus nocet

Unto them that be alofte and in hyghe place doth a fall hurte muche soner.

Idem qui perdit, quo se seruet in reliquum?

He that loseth his credite, wherby shall he afterwarde helpe him selfe?

Fortuna cum blanditur, captatum venit.

When fortune flattereth, she cõmeth to catche the. Fortune is then chiefly to be suspected whẽ she moste laugheth.

Fortunã citius reperias, q̃ retineas.

C.j. Thou

Thou mayste soner fynde fortune thã reteyne her. It is a greater maistry to kepe that thou haste gotten than to gette.

Formosa facies muta cõmendatio est.

A beutifull and fayre face is a dõbe or speachles settyng out. Fayre persõs be fauoured wout speaking

Frustra rogatur, qui misereri non potest.

He is besought in vayne, whiche can haue no compassiou. What nedeth to intreate hym, that with no prayer can be bowed?

Fraus est accipere, quod non possis reddere.

It is deceipte to take that thou canst not requite, namely one wayes or other, as by seruice, by geuyng of as good a thynge, by counseyle and so forth

so sorthe.

Fortunà nimium quem fouet, stultum facit.

Whom fortune ouermuche cocketeth, she maketh a fole. Unto greate felicitie is for most parte annext foly and arrogancy.

Fatetur facinus is, qui iudiciũ fugit

Who fleeth iudgement, cõfesseth his wickednes.

Fœlix improbitas optimorum est ealamitas.

Happy leudnes is the miserye of good men, that is to say, whẽ so euer fortune fauoureth leude personnes, then be the moste vertuouse & beste men in euyll case.

Feras non culpes, quod vitari non potest.

Suffre, blame not, that can not be eschued.

Futura pugnant, vt se superari sinãt

The euilles to come do stryue to the intent they mought suffre theim selues to be ouercome. As who shuld say, the euylles to come do so hange ouer our hed, that yet they may with wisoome be vaynquished & eschued.

Furor fit læsa sæpius patientia.

Pacience often hurte becõmeth a fury. Pacient bodyes if they be oftẽ styred, at laste they rage muche the sorer, bycause it is longe, ere they be moued.

Fidem qui perdit, nil potest vltra perdere.

Who loseth his credence, can lose naught beyonde it.

Facilitas animi ad partem stultitiæ rapit.

Easynes of mynde plucketh a mã to the parte of foly. Gentle and plya

ble

ple myndes be sone entysed to foly.

Fides vt anima, vnde abijt, nunq̃ eo redit.

Credite, euen as a mans lyfe, doth neuer retourne thither agayne from whens it departed. As lyfe ones lost neuer retourneth, so if a man ones lose his fidelitie or credite he shall neuer get it agayne.

Fidem nemo vnq̃ perdit, nisi qui non habet.

Fayth no man euer loseth, but he whiche in dede neuer had it, though to the worlde he appered neuer so faythfull.

Fortuna obesse nulli contenta est semel.

Fortune is not cõtented to hurte a man ones. Whē fortune begyneth ons to loure vpon one, she is not satisfied to do him one displeasure but

heapeth displeasure vpō displeasure Fulmen est vbi cum potestate habitat iracundia.

Angre where it lodgeth wᵗ power, it is euen a lyghtnyng & thundring, as who sayeth, when ỹ myghty man is angry, he playeth ỹ deuil. *trochaicus.*

Frustra, cum ad senectam ventum est, repetes adolescentiam.

When thou cōmest ones to age, thou shalte clayme agayne youth in vayne. Let therfore age medle with matters mete for age. *Trochaicus.*

Falsum maledictum, maleuolum mendacium est.

A false reproche and vpbraydyng, is a malicious leasyng.

Fœminæ naturā regere, desperare est ominum.

To rule a womans nature is the despayre of all men, that is to wete,

euery

euery man despayre to do it, it is a thyng so harde.

Fer difficilia, vt facilia leuius feras

Beare harde thynges that thou mayst beare easy thynges ꝑ lyghter.

Fortuna nulli plus q̃ consiliũ valet

Fortune is to noman more of strength then coũsayle, that is to say wysdome dothe more then ryches.

Fortuna vitrea est, quæ cum splendet, frangitur.

Fortune is brykle as glasse, whẽ she glysstereth, she breaketh.

Feras quod lædit, vt quod prodest perferas.

Beare incõmodite, to the intent ꝑ mayste cary away cõmoditie.

Facit gratum fortuna quam nemo videt.

Fortune (that is to saye wealthe, ryches, prosperitie) whiche noman

seeth maketh the owner acceptable and beloued. As who shulde say, if thy wealth be espyed, thou shalte be enuied. Dissẽble therfore thy felicitie

Frugalitas miseria est rumoris boni

Frugalitie, that is to wete, homly and temperate lyuing is a misery of a good rumour, as who shulde saye, thoughe it be (namely to the worlde) a misery, yet is the name good and honest.

GRaue præiudiciũ est, quod iudicium non habet.

That is a greuouse preiudice or forejudgement, whiche hath no iudgement. He calleth here a forejudgement, when a man of power suppresseth and dampneth a man before he be iudged by the lawe.

Grauissima est probi hominis iracundia.

The

The wrath of a good man is most heuy.

Grauis animi pœna est, quem post factum pœnitet.

The punyshment and payne of mynde is greate of that person whiche repēteth hym after he hath done a mys.

Grauis animus dubiam non habet sententiam.

A graue and sad mynde hath no waueryng sentence.

Graue est malum omne, quod sub aspectu latet.

Euery euyll is greuouse and sore, whiche lyeth hyd vnder a vysour, ꝑ is to say, whiche is cloked vnder the outwarde apparaunce of goodnes.

Grauius nocet, quodcunq; inexpertum accidit.

What so euer happeneth vnas-

sayed greueth the sorer.

Grauior inimicus, qui latet sub pectore.

More greuous is the enemy that lurketh vnder thy brest, which is, thy vicious affection and luste.

Grauissimum est imperium cōsuetudinis.

Moste greuouse is the empire or rule of custome. Custome practiseth euen a certayne tyranny amonges vs, in so muche that the most folysh thynges of al, if they ones growe in to an vse, can not be plucked away.

Graue crimen etiam cum dictum est leuiter, nocet.

A greuouse and heynouse cryme (as for example to be called a traytour or heretique) thoughe it be but lyghtly spoken, yet it hurteth and is daūgerouse to him that is so called, euen

euen bycause of the odyousnes of the cryme.

HEu q̃ difficile est gloriæ custodia?

Ah, howe harde a thyng is the kepyng and retenuing of a mans glory or fame?

Homo extra corpus est suum, cum irascitur.

A man is out of his owne body, when he is angry.

Heu q̃ est timendus, qui mori tutum putat?

Oh, howe muche is he to be feared that counte it a sure thyng to dye? He that despyseth death is muche to be feared, forasmuch as, who so euer is a despiser of his owne life, is as it were lorde of another mans.

Homo qui in homine calamitoso est misericors, meminit sui.

The

The man ꝑ is pytiful vpō a miſe-
rable perſon, remembꝛeth hym ſelfe.
Foꝛ he vnderſtandeth ꝑ he him ſelfe
may haue nede of helpe. *Trochaicus.*

Habet in aduerſis auxilia, qui in ſe-
cundis cōmodat.

He hath helpes in aduerſitie, which
lendeth in pꝛoſperitie. *Verſus eſt trochai.*

Heu q̄ miſerum eſt lædi ab illo, de
quo non poſſis queri.

Oh howe miſerable a thyng is it, to
be hurte of him, one whom ꝑ canſte
not complayne. *Verſus eſt Trochaicus.*

Hominem experiri multa, pauper-
tas iubet.

Pouertie foꝛſeth a man to aſſaye
many thyngys.

Heu dolor q̄ miſer eſt, qui in tor-
mento vocem non habet.

Oh howe miſerable is ꝑ ſoꝛowe,
which in turment, dare not vtter his
voyce

boyce. Men, whiche, whyle they are racked, beaten, and tourmẽted, dare not, or can not be suffred to speake the trouthe, are in moste miserable state. *Versus est Trochaicus.*

Heu q̃ pœnitenda incurrunt homines, viuendo diu.

Oh into howe miserable thinges and full of repentaunce do men run by lyuyng longe? In a longe lyfe, do many thynges happen, that a man wolde not haue. *Versus est Trochaicus.*

Habet suum venenum blanda oratio.

A fayre speache hathe his venyme Eloquence lyeth in awayte of men and is as it were a sugred poyson.

Homo toties morit, quoties amittit suos.

A man so often dyeth, as he loseth his chyldren. Orbitie, that is to saye the

the losse of a mans chyldren is euen a spyce of death vnto him.

Homo semper in sese aliud fert, in alterum aliud cogitat.

A man euer beareth one thynge towardes him selfe, and thinketh an other towarde another man. There is noman but dissembleth otherwhiles. *Versus est Iambicus tetrameter.*

Honestus rumor alterum est patrimonium.

An honest fame to a man, is as good as patrymony or inheritaũce.

Homo nescit, si dolore fortunam inuenit.

A man knoweth not if he fyndeth fortune with sorowe and payne.

Honeste seruit, qui succumbit tempori.

He honestly serueth that stoupeth to the tyme, that is to saye, it is honesty

nesse for a man to fashyon him selfe to the tyme and to gyue place vnto fortune for a season.

Homo vitæ cõmodatus, non donatus est.

Man is lente vnto lyfe and not gyuen. As who shulde saye, lyfe is graũted but for a tyme, and in suche wyse, as he that lent it, may laufully require it agayne when hun lusteth.

Hæredẽ scire, vtilius est q̃ quærere

Better it is for a man to knowe his heyre, then to seke his heyre. He knoweth his heyre, that getteth him chyldrẽ of his owne, to inherite after him, But he seketh him an heyre, ꝙ despyseth to be maryed, or which regardeth not his owne chyldren, but preferreth straungers.

Hæredis fletus sub ꝑsona risus est.

The heyres mournyng is vnder

a vi-

a vysour a laughyng. He bewayleth the death of his testatour or aunce-stour in outwarde semblaunce but inwardly he laugheth.

Habent locum maledicti crebræ nuptiæ.

Often maryages be not cõmended.

INferior horret, quicquid peccat superior.

What so euer the ruler dothe amysse, the subiecte shynketh for it & felcth the smarte.

Inimicum vlciſci, vitam accipere est alteram.

A man to reuẽge him of his enemy is euen lyke vnto him and meat and drynke.

Id agas, ne qs tuo te merito oderit

Do so, that nomã hate the rightly and for thyne owne deserving.

In-

Inuitum cum retineas, exire incitas

When thou reteyneſt an euyllwyl-
lyng body, ꝑ allureſt him to departe

Ingenuitatem lædis, cum indignū rogas

Thou hurteſt generoſitie, when ꝑ prayeſt or intreateſt the vnworthy

In nullum auarus bonus eſt, in ſe peſſimus.

The couetouſe body is good to none, and woꝛſte to him ſelfe.

Inopi beneficium bis dat, qui dat celeriter.

To the nedy he gyueth a double benefite, that gyueth it quickely.

Inſtructa inopia eſt, in diuitijs cupiditas.

Couetouſnes in ryches and aboundaunce of gooddes, is as who ſhulde ſay, a furniſhed or well ſtoꝛed pouertie.

Inuitat culpam, qui peccatum præterit.

He prouoketh syn, that wynketh at synne. He that passeth ouer synne and wyl not punyshe it, allureth mẽ to noughtynes.

Iucundum nihil est, nisi quod recícit varietas.

Nothyng is swete, onles it be interlased with varietie and sundrynes. Shyfte of thynges refresheth wounderfully the lothsome appetite of man.

Ingenuitas non recipit cõtumeliã.

A gentle nature can abyde no reproche.

Impune peccat, cum quis peccat rarius.

When a man offendeth but very seldom, he escapeth punyshment.

Ingratus vnus, miseris oĩbus nocet.

One

One chourle or vnthankeful person maketh al other poore felowes to fare the worse.

In miseri vita nulla contumelia est.

In the lyfe of a wretche is no sclaũder. Wretches and euyll persons be not sclaundered.

Inopiæ desunt parua, auaritiæ oia.

Pouertie lacketh smale thynges but couetise lacketh al thinges. The poore man is holpen with a lytle, but nothyng wyll satisfie the couetouse body.

Ita amicũ habeas, posse vt fieri inimicum putes.

So take thy frend ỹ thou thinke he may be made thyne enemy. Loue as ỹ shuldest in tyme cõmyng hate. So truste thy frende, that if he become thyne enemy, he shalbe hable to do the no greate displeasure.

Inuidiam ferre, aut fortis aut felix
poteſt.

Eyther the wealthy, or the hardye is hable to ſuſteine enuy. The wealthy and fortunate perſons regarde not the diſdayne of other, and the hardy and couragyouſe mynde deſpyſe it.

In amore mendax ſemper iracũdia
In loue angre is a lyer. The angry louer perſoyneth nothyng that he thretneth. For one falſe teare of hys lady wyll quenche all hys proude wordes.

Inuidia tacite, ſed minute iraſcitur

Enuy, that is to ſay, the enuiouſe perſon chafeth and is angry cloſely without vttering his mynd, warely and ſtylly, but yet lyghtly that is to ſay for lyght and tryflyng maters.

Iratũ breuiter vites, inimicum diu.

Shon

Shon the angry person a lytle, but shon thyne enemy longe.

Iniuriarum remedium est obliuio.

The remedie of wronges is forgetfulnes.

Iracundiam qui vincit, hostem superat maximum.

He ỹ vaynquisheth angre vaynquisheth the greatest enemy. Trochaicus.

In malis sperare bonum, nisi innocens nemo solet.

In trouble to hope well, noman vseth but ỹ vngyltie person. Trochaicus.

In vindicando criminosa est celeritas.

In reuengyng, quickenes is full of blame. Some rede in iudicando in iudgyng. Doubtles to be heady eyther in iudgyng or in reuengyng is not cõmendable.

Inimicum q̃uis humilem docti est

metuere.

It is the propertie of a wyse and well taught man to feare his enemie thoughe he be but of a lowe degre and estate.

In calamitoso risus etiã iniuria est.

In a deiecte and infortunate person euen laughing is an iniury, that is to say, he thynketh him selfe touched and mocked, if he seeth one but laughe.

Iudex damnatur, cum nocens absoluitur.

The iudge is condemned, when the gyltie is acquit. The iudge that acquyteth the offendour, damneth him selfe of iniquitie.

Ignoscere humanum, vbi pudet cui ignoscitur.

It is the duetie of man & a poynt of humanitie to forgyue, where the party

partie that is forgyuen, repenteth, and is a shamed of his faulte.

In rebus dubijs plurimi est audacia

In thynges doubtfull, boldnes is very muche worthe.

Illo nocēs se dānat, quo peccat die

The same day that the gyltie offendeth, he damneth hym selfe. There is no surer iudge then a mans owne conscience.

Ita crede amico, ne sit inimico locꝰ.

So truste thy frende that thou be not in daunger of him neyther that he haue place beyng thyne enemye.

Iratus etiam facinus consiliū putat.

The angry man counteth myschief counsayle. When a body is angry he iudgeth a leude dede to be wel and wysely done. Or ye may interprete it also this wayes. The angry man counteth counsayle myschief,

that is to say, when he is well counsailed of his frende he thynketh him selfe harmed.

Improbe Neptunum accusat, qui iterum naufragium facit.

He that the seconde tyme suffreth shypwrake, wyckedly blameth god. Neptune was of ỹ paynyms supposed to be the god of ỹ see. *Trochaicus tetrameter*

LOco ignominiæ est apud indignum dignitas.

Worthynes in an vnworthy person is in place of a repproche. Worshyp or honour cõmytted to hym that is not worthy to haue it, doth not commende him, but rather doth dishorshyp him.

Laus vbi noua oritur, etiam vetus admittitur.

Where newe prayse springeth, there also the olde is alowed. When a man

a man dothe agayne ỹ ſeconde tyme wel, he bringeth to pas that men beleue his formar name and prayſe the better.

Læſo, doloris remedium, inimici dolor.

To a perſon greued the greſe of his enemy is a remedy of hys greuaunce. He that can bewreake hym ſelfe of his enemy, ſcaleth his owne harme the leſſe.

Leuis eſt fortuna, cito repoſcit quæ dedit.

Lyght & inconſtant is fortune, ſhe anone claymeth agayne ỹ ſhe gaue.

Lex vniuerſi eſt, quæ iubet naſci et mori.

The lawe is generall that commaundeth to be borne and to dye.

Lucrum ſine damno alterius fieri non poteſt.

Gaynes without the losse of an other can not be had.

Lasciuia et laus nunq̃ habent concordiam.

Ryotteouse lyuyng and prayse, can not be coupled togyther.

Legem nocens veretur, fortunam innocens.

The gylty feareth the lawe, the vngylty foztune. The innocent and harmeles perſõ, although he feareth not the lawes, as the euyll doer and gyltie dothe, yet he feareth foztune whiche otherwhyles oppzeſſeth the gyltles.

Luxuriæ deſunt multa, auaritiæ oĩa

Ryottouse lyuyng oz prodigalitie wanteth muche, but the couetouse mynde lacketh all thynges.

Malig=

MAlignos fieri maxime ingrati docent.

Unthankful persons teache men moste of all to be unkynde hard and unliberall. Churlyshe natures and ingrate, make liberal and kynd persons to be the harder.

Multis minatur, qui uni facit iniuriam.

He threteneth many that dothe wronge to one. All loke for iniury at his hande, that dothe iniury to one.

Mora omnis odio est, sed facit sapientiam.

Euery taryaunce is hatefull, but yet it maketh wysoome. Leyser and tracte of tyme gendereth prudence. Leyser maketh that we do nothyng rashly.

Mala causa est quæ requirit misericordiam.

It is an euyll cause that asketh pytie. Innocency nedeth not mercy. Mori est felicis, anteq̃ mortem inuocet.

It is an happy mans lot, to dye afore he desyre deathe. They ỹ wysshe them selues deade be in misery. Miserum est tacere cogi, quod cupias loqui.

It is a payne to be cõpelled not to speake that thyng that thou woldest couet to vtter. Misserrima est fortuna quę inimico caret.

Moste miserable is that fortune whiche lacketh an enemy. Wealth & felicitie sturreth hatredes & enuies. Wherfore whom noman enuieth, he muste nedes be moste miserable. Malus est vocandus qui sua causa est bonus.

He is to be called an euyl person, that is good for his owne cause and auauntage only.

Malus vbi bonum se simulat, tunc est pessimus.

The naughty body, when he feigneth him selfe good, is then worste.

Metus cum venit, rarũ habet somnus locum.

When feare cõmeth, sleape hathe seldome place.

Mori necesse est, sed non quoties volueris.

Thou must dye, but not as ofte as thou wylte.

Male geritur, quicquid geritur fortunæ fide.

It is euyll done, what so euer is done through truste of fortune.

Mortuo qui mittit munus, nil dat illi, adimit sibi.

He ỹ sendeth a gyfte to the deade gyueth nothyng to him, but taketh from hym selfe. Amonges the Paynyms they made sacrifices for the deade. *Versus est Trochaicus.*

Minus est q̃ seruus, dominus qui seruos timet.

The maister that feareth his seruauntes, is les then a seruaunt.

Magis hæres fidus nascitur q̃ scribitur.

A trusty executour or heyre is rather borne thã wrytẽ. There is more fidelitie in a mans owne bloude, thã in a straunger vnto him. The straũger that is not of thy bloude flattereth the, that thou mayste wryte him thyne heyre after the of ỹ thou hast. This is ment agaynst them whiche defraudynge theyr owne naturall kynsfolke for euery tryfling displea-

sure

sure, transferre theyr gooddes vnto straungers.

Malo in consilio fœminæ vincunt viros.

In a shrewde counsayle women ouercome men.

Mala est voluptas alienis assuescere

It is an euyll pleasure a man to accustom hym selfe with other mens thynges.

Magno cum periculo custoditur, quod multis placet.

With greate perill is that kepte, which pleaseth many. *est Versus trochaicus.*

Mala est medicina, vbi aliquid naturæ perit.

It is an euyll medicine, where any thyng of nature perysheth.

Malæ naturæ nunq̄ doctrina indigent.

Euyll natures nede neuer any teachyng

teachyng. Naughtynes is learned without a scholemayster.
Miseriam nescire, est sine periculo viuere.

To lyue without daũger is not to knowe misery. Who so lyueth without peril, lyueth happely. A sure and saufe lyfe, though it be but lowe and base is moste happy.
Male viuunt, qui se semper victuros putant.

They lyue naught, that thynke they shall euer lyue.
Maledictum interpretando facies acrius.

By interpretyng an euyll tale or sklaunder, thou shalte make it more greuouse.
Male secum agit æger, medicum qui hæredem facit.

That sycke body dothe naught for

for hym selfe, that maketh his phi-
cian his executour. For he prouo-
keth hym to kyll hym.

Minus decipitur, cui negatur cele-
riter.

He is les deceiued, ỹ is quickely
denyed. When a man is quickely de
nyed of hys sute, he loseth the lesse
labour.

Mutat se bonitas, quũ irites iniuria

Goodnes chaungeth it selfe whẽ
thou sturrest it with iniury. As who
shulde say good men be made euyll
and vngentle whẽ they be prouoked

Mulier quum sola cogitat, male co-
gitat.

The woman when she thynketh
and studyeth alone, thynketh euyll.
Womẽ for most parte study shrewd-
nes when they be alone.

Malefacere qui vult, nusq̃ non cau-

ſam inuenit.

He that wyl do myſchiefe, fyndeth euery where occaſion therunto. Euil diſpoſed perſons can ſone deuyſe mater to worke vpon and to ſhewe theyr malyce.

Maleuolus ſemper ſua natura veſcitur.

The euylwylled & myſcheuouſe perſon feadeth vpon his owne nature, that is to wete, thoughe he be not hyred of other to do miſchief, yet loueth he to do it for the ſatiſfyeng and fedyng of his owne nature. So that he delyteth & feadeth his owne nature when he is occupyed aboute vnhappynes.

Multos timere debet, quem multi timent.

He ought to feare many, whom many doth feare.

Male

Male imperando ſummum imperium amittitur.

By euyl rulyng, the hyghest rule or empyre is loste.

Mulier quæ nubit multis, multis non placet.

The woman ỹ weddeth her ſelfe to many, can not pleaſe many.

Malum conſilium eſt, quod mutari non poteſt.

An euyll counſayle is that which can not be chaunged.

NIhil agere, ſemper infelici eſt optimum.

It is euer beſt for an infortunate perſon, to do nothyng.

Nil peccent oculi, ſi animus oculis imperet.

The eyen can nothyng offende, if the mynde wolde rule the eyen. We accuſe our eyen, as though they mi-

nistred the occasion of euyll lustes. But the mynde is in blame, whiche ruleth not the eyes.

Nil proprium ducas, quod mutari possiet.

Count nothyng thyne owne, that may be chaunged.

Non cito perit ruina, qui ruinam prætimet.

He perysheth not sone by fal, that before feareth a fall. *Versus est Trochaicus*

Nescis quid optes aut quid fugias, ita ludit dies.

Thou knowest not what thou mayste desyre or what thou mayste flee, the tyme so mocketh and dalieth with vs. Suche is the chaunge and alteracio of the worlde that oftymes that a man thought beste, he shall fynde worste for hym, contrary wyse the worste, best. *Versus est Lambicus tetrameter.*

Nunc

Nunq̃ periclum ſine periculo vincitur.

Peryl is neuer ouercom without peryll.

Nulla tam bona eſt fortuna, de qua nil poſſis queri.

There is no foztune ſo good, wher of a man can not complayne. *trochaicus*

Nuſq̃ melius morimur homines, q̃ vbi libenter viximus.

We nowhere do dye better, then where we haue lyued gladly. *Trochaicus*

Negandi cauſa auaro nuſq̃ deficit

The couetouſe wzetche neuer wanteth a cauſe to denye a man. He that gyueth not gladly, euer fyndeth ſom cauſe oz pzetenſe why he ſhulde not gyue.

Nimium altercando veritas amittit

With ouermuche ſtryuyng the trouth is loſte. By moderate diſpu-

tacions ỹ trouth is boulted out, but by immoderate bꝛaulyngꝭ it is loſt.

QVita miſero longa, felici bre=
uis.

O lyfe, long to the miſerable yſon but ſhoꝛte to the foꝛtunate. The vn=happy perſons are weꝛy of theiꝛ lyfe but they that be well at eaſe, thynke theyꝛ tyme ſhoꝛte.

PArs beneficij eſt, quod petitur, bene ſi negas.

It is a parte of a good turne, whē a man denye well the thyng that is aſked. Some gyue w̄ ſuche an euyl wyll ỹ they loſe theyꝛ thāke. Againe ſome can ſo pꝛoperly denye a man, that they deſeꝛue as muche thanke as the other.

QVotidie damnatur, qui ſem=
per timet.

He is dayly condemned, whyche al=

alwayes feareth. There is no greuouser damnation, then the dome of thyne owne conscience.

Quotidie est deterior posterior dies

Euermore is ỹ day folowing worse The worlde is dayly worse & worse.

RIdiculum est, odio nocentis perdere innocentiam.

It is great foly for the hatred of the gylty to lose thyne owne vngyltynes. He that wyl lose his owne innocécy by cõmyttyng any cryme, for hate he beareth vnto some naughty body, is worse then mad. *Trochaicus Versus*

STultum est timere, quod vitari non potest

It is folyshnes to feare that can not be eschued.

Se denegare patriæ, exilium est pati

To deny thy selfe vnto thyn owne coũtrey is to suffre banishemẽt. He ỹ wyll

wyl not be cõuersaunt in the comon weale is wyllingly a banished man.

TImidus vocat se cautum, parcum sordidus.

The cowarde calleth him selfe a ware felowe, & the niggard a sparer.

Tam deest auaro qđ habet q̄ quod non habet.

The couetouse man as wel wanteth that he hath, as that he hath not He vseth nomore his owne then he doth other mens goods. So he lacketh them bothe a lyke.

VEterem ferendo iniuriam, inuitas nouam.

By sufferyng olde wronge, thou prouokest newe.

FINIS.

Londini per Ricardum Bances.
Cum priuilegio ad imprimendum solum.